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ALL TIMIDITY, irresolution, fear of ridicule, weakness of purpose, such as the Apostles showed when they deserted Christ, and Peter especially when he denied Him, are to be numbered among the tempers of mind which are childish as well as sinful; which we must learn to despise.—*Newman.*

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VOL. LII MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 14, 1914 NO. 2

EDITORIALS AND COMMENTS

The Case for Germany

IN nothing are the American people more nearly unanimous than in their desire to uphold President Wilson's policy of neutrality. They are friends, not only historically but actually, of each of the belligerent nations. They are prepared to show their friendship for any or all of them in any possible way that they can—except by being enemies to their other friends.

But each of the leading parties to the conflict has done the American people the honor to place its "case" before them, and to assume that if the American people would study that case they would undoubtedly become partisans on the one side or the other. None of the belligerents has assumed that neutrality could or ought to require a condition of mental vacuity in which there should be no examination of the issues involved. In presenting their respective sides for the consideration of the American people, each side must, by implication, agree that the frank examination of the matter presented, involving necessarily the formation of intelligent conclusions, is no violation of that neutrality which the American people have agreed to maintain. And this view is correct. Our neutrality is to be an intelligent desire to serve all the combatants, as opportunity may arise, and not an attitude of unconcern for principles involved. Americans believe firmly that this war ought not to have occurred and they feel very strongly that for whatever nations it is a war of aggression, it is also a crime. They do not desire to be hasty in their conclusions as to which nations are thus blameworthy, but their feeling is very intense against the war itself.

We have already examined General Bernhardi's book, and have expressed the opinion that "if in any degree our German friends have lost the sympathy of the American people," they must "blame Bernhardi more than any other factor in it." For Bernhardi wrote two years before the war broke out, and when he frankly avowed that the war was to come and ought to come; that "war is not merely a necessary element in the life of nations but an indispensable factor of culture, in which a true civilized nation finds the highest expression of strength and vitality"; when he avows that nations only pretend to desire peace "as a cloak under which to promote their own political aims," he cuts the ground entirely away from those later writers who seek to show that Germany is an aggrieved party upon whom war is forced against her will.

We have lately received Professor Münsterberg's book, *The War and America*.* Professor Münsterberg seeks to show that Germany did not begin the war, but at the same time he so far agrees with Bernhardi that he does not treat the aggression, by whomever it was committed, as a very serious offense. "No one is to be blamed," he says. Each of the nations—Germany, Russia, France, and England—is entirely justified by him (pp. 42, 43). The eminent author's evident belief that this evidence of "breadth" will commend his view to the American people is deliciously Harvardese. He has learned our intellectual failing. But it is exactly that position that we contest. According to the American view, a colossal crime is being committed, day after day, so long as this war continues, and each party cannot be smilingly exonerated as only fulfilling its destiny.

If the German case were not embarrassed by its own apologists, Bernhardi and Münsterberg standing first among the number, it would be much stronger. Thus, in our judgment, the presentation of the popular Continental view by our own thoughtful European correspondent in THE LIVING CHURCH of October 31st is by far the strongest statement of the German position that we have seen. But our correspondent translates that position from his own truly American perspective, according to which war is hateful and aggression is criminal. Assuming that foundation, he shows, without making the view his own, much less arguing it, that the German people believe that war was forced upon them by Russian aggression. Our correspondent's presentation of the happenings for months before the war would undoubtedly lead a thoughtful reader to conclude that Germany had cause to be suspicious of Russian intentions, and that between Germany and Russia as the real aggressor, one must probably suspend judgment until history can render a verdict and facts can be much better marshalled than they can be to-day.

But the trouble is that the recognized German apologists do not take that position at all. They defend the war on its merits, regardless of who was the immediate aggressor. Münsterberg, as we have seen, whitewashes all the parties to it alike. Without the frankness of Bernhardi, and with a caution evidently gained from his knowledge of American idealism, he yet seems to see no great wrong on the part of anybody in making the war. If Russia forced war on Germany, then, to us, Russia is the criminal of modern ages. But German apologists do not seem to hold this, even when they try—whether successfully or not we withhold judgment—to thrust upon Russia the immediate responsibility for the present outbreak. Münsterberg, no less than Bernhardi, says: "Surely no comment on this fight of the nations is more absurd than the frivolous cry that this is an immoral war" (p. 28). "There may be no moral wrong on any side. Every one of the nations did that which was morally right and necessary in its historic development" (p. 42). That position is abhorrent, we believe, to the vast majority of the American people.

SIMILARLY is the American shocked by the flippancy with which German apologists treat the matter of the violation of Belgian neutrality. Professor Münsterberg contrasts the treaty which was thus violated with the bond between Germany and Austria. "The pledge of assistance to Austria," he says, "has often been a heavy burden to Germany, but Germans have remained loyal to it, *as this is not only a routine agreement like the neutrality treaties which no nation of the old or the new world ever considered binding in an hour of national life*

* D. Appleton & Co 1914.

and death" (pp. 44, 45). A curious view of national honor! If the solemn guarantee of the neutrality of Belgium was not to be binding in the event of war, where was it to be binding? Its force was wholly confined to war. Our German friends seem not to see how difficult is the future position which they are creating for themselves. Some day the war must cease. Some day the contending nations must again affix their great seals to a document describing the recognized sovereignty of the European states. There will be, for instance, Switzerland. Nobody thus far has violated her neutrality. Shall the nations guarantee that neutrality for the future? Great Britain can do so; France can do so; Russia can do so; but how can Germany? In what words can she express herself so that her pledged word can be accepted by other powers? What is her word good for? Why should the nations accept any assurance of her good faith, when her own apologists—not her enemies—are laughing at the very idea that Germany should have been expected to keep her word with respect to Belgium? Nothing else in the whole war has been so sad as the conquest of Belgium and the treatment of her people; yet we venture to say that Belgium will recover from this condition quicker than will Germany. For nobody maintains that Belgium's honor is tainted, but Germany can no longer pledge her imperial word and have it respected. Success in war cannot restore that power to Germany. Conquest, whether of Belgium or of all Europe, cannot restore it. Tribute money cannot restore it. The very flippancy with which the subject is treated by Münsterberg and others adds to the impossibility of winning back by force of arms that which Germany has lost. For even the fact of the violation of her pledged word is not the worst of this; it is that German apologists ridicule the idea that Germany ought to have been expected to keep her word. That is something that her enemies have refrained from saying; it is the word of her friends.

And it is not to the point that other nations have violated their word. There is undoubtedly a progressive morality, and Europe has seen many instances before of broken faith and tainted honor. But the nations may well understand that the violation of a sacred pledge forfeits the esteem and the respect of the American people. We are not pressing our esteem and our respect upon Europe. Germany, like Mexico, can, no doubt, get along without it. But Germany is asking for our esteem and respect. "American public opinion," writes Professor Münsterberg, "will necessarily have influence on the war itself." "America is ordained to be the great mediator in this world struggle" (p. 20). America, then, must be permitted to view such matters from an American, and not from a German, sense of honor. If it was necessary for Germany to do that which shocked the American sense of honor at the outset of the war, it would at least have helped if German apologists had avoided the levity with which they have treated what, to official Germany, is but a "scrap of paper," but to popular America is the honor of a nation. And since Professor Münsterberg believes that the violation of such a treaty of neutrality is of no consequence, it is difficult to see why he should attempt to show (p. 24) that France violated it first.

AND SO WE ARE but reviewing the apologies for Germany that her own apologists have placed in our hands. We are not viewing Germany with the eyes of her enemies. We venture to say that English or French views of Germany are absolutely negligible quantities in forming American public opinion. We assume that Bernhardi rightly interprets to us the attitude of official Germany; and we hate that attitude. We respect Professor Münsterberg and we believe that he has both the power and the desire to put Germany before the American people in the most favorable light; and his assumptions of the reasonableness of the war and the lack of blame on the part of all the participants we deliberately reject.

Curiously enough, we have a far higher conception of Germany than either of these gives us. It is of a fatherland that has produced sons strong and vigorous, not in killing but in building; a Germany that has reached advanced ideals in municipal government; a land of poets and of artists and of literature and of skilled artisans. This Germany, we grant, is under eclipse. We credit the information that all travelers bring us, that Germany is united in this war. But it is a lower Germany that is united, laying aside the things that made the real Germany, that we continue to believe in. Bernhardi and Münsterberg and the Machiavellian policy of the imperial government do, indeed, weaken our belief in this real Germany. If we believed these rightly interpreted their own country we should have nothing left for that country but contempt and scorn.

For the strongest guns may batter down a fort, but they cannot remove a blot from the honor of a nation; and perfect preparedness for war can relieve much of the temporary evil of war among those who have prepared, but it cannot make war the cheerful, beautiful thing that these apostles of militarism would have us believe it.

Between the national ideals of Bernhardi and Münsterberg, and those of the vast body of thinking Americans, a great gulf is fixed.

New Complications

THE entrance of Turkey into the list of belligerent nations introduces new complications into the missionary situation. If it were simply Turkey as an aid to Germany against the allies, American missions—which include none of our own Church—would be comparatively safe. The proclamation of a "holy war" by the head of the moslem faith, which has been dreaded for generations, undoubtedly places all Christians in moslem countries in danger and gives cause for great anxiety for all in western Asia and throughout Africa. Truly there seems no limit to the horror of the war, and this new outbreak may be worse than what we have thus far known.

But for the English Church mission in Turkey there must be the most serious danger. To make the matter worse, Bishop Blyth, whose experience and acquaintanceship would have been of inestimable service, resigned the Anglican Bishopric of Jerusalem last spring by reason of advanced age and broken health and returned to England. His successor, Bishop MacInnes, was only consecrated (in England) on SS. Simon and Jude's day just passed, and it may be doubtful whether he can reach his post at all. Bishop MacInnes has, for several years, been chaplain at Cairo, Egypt, and thus is familiar with the country and its peculiar conditions. And Bishop Gwynne, of Khartoum, with the clergy and workers under him, must be in a peculiarly difficult position. Certainly the very special prayers of Churchmen for the work of and the workers in this important field will not fail to be offered.

The latest available report of the Jerusalem bishopric shows a total of 71 European and native workers, 12 of whom are priests, 2 doctors, and 6 nurses. The work includes schools, an orphanage, a hospital, and dispensary work in Jerusalem and elsewhere, and is supported by special contributions from England and the United States and not by any of the great missionary societies. The Rev. F. A. De Rosset, of Charleston, S. C., represents that fund in the United States.

An Emergency Mission "Tax"

THIS is a tangible instance of that urgent need for American assistance to the missionary work of the English societies which we have lately presented in an editorial leader. Writing under the title "Our Share of the War Burden," in THE LIVING CHURCH of September 26th, we asked whether American Christians might not be willing to place themselves voluntarily under an emergency "war tax" for the purpose of coming to the rescue of the great missionary work of the English societies, which must undoubtedly be greatly cramped by the inability of their constituents to keep up their customary assistance, and probably, also, by the reduction of income from invested funds.

To our great delight, the *Church News of the Diocese of Pennsylvania* has ably seconded our suggestion. Reprinting the editorial in full, the editor proceeds to a discussion of the condition to be met, the resources of the American people, and the ways and means for raising the necessary funds to supplement what can still be raised in the countries that are at war. He estimates that the "Protestant" societies of Europe and the British Isles require nearly $16,000,000 annually, and he is without figures to show what is expended by Roman Catholic and Eastern missions. Some part of this required income, however, is derived from invested funds, and some part can still be raised in England and the Continent. But the editor finds that after making every allowance for these probable receipts, and for possibilities of retrenchment, there must be an impairment of some $6,500,000, "the lack of which will mean

untold hardship to innumerable missionaries and ruin to an incalculable series of missionary posts."

Is it possible, he asks, for American Christians to do so "heroic" a thing as to provide this huge amount, without curtailing their own missionary work? For, as he points out, "if anything is to be done, it must plainly be not by transference of, but by addition to, our gifts."

And his reply is a brave and an optimistic one:

"In our judgment it is. The Christians of America, we believe, can, if their hearts are stirred, maintain their churches at home, continue their accustomed gifts to their established missionary work, and at the same time hold from destruction all the missionary work that has been carried on by the nations now at war. According to the *Encyclopedia Britannica*, the people of the United States had accumulated in their savings banks five and a half years ago, no less than $3,611,461,285. The national wealth in 1904 was officially estimated as $107,104,192,410. We spend, in a single year a quite appalling number of millions of dollars for chewing gum, for tobacco, for intoxicating drinks. And these are only a few of the principal items of expenditure for things that are surely not of *necessity* to health of mind or soul or body. At the end of the year 1913, our Church reported 1,004,217 communicant members; and 460,091 Sunday school pupils. Assume that one-fourth of the latter are also communicants. Imagine that each communicant would give one dollar in the course of the year 1915; and each Sunday school pupil left, fifty cents in the course of the year. You would have at once the sum of $1,061,728.50, which is much more than our proportionate amount of the total suggested."

But of course money raised "on paper" supports only castles in the air. The editor proceeds to show that one Pennsylvania parish—and we happen to know that it is his own parish of Our Saviour, Jenkintown, Pa.—has already started energetically to show that this can be done.

"The men of its missionary committee have launched the project; they have worked out a system of supplementary envelopes for weekly subscriptions, and of mite-boxes for those who do not feel that they can pledge any stated 'savings'; and they will have laid their proposal before their fellow-parishioners before this copy of the *Church News* is in the hands of our readers. We shall wait anxiously for news of their fortune. But we believe they will meet with amazing success."

And so do we. And we shall also earnestly watch for others who will go seriously to work to meet this huge emergency. Philadelphia always leads in generosity whatever be the occasion. If Philadelphia puts her shoulder to the wheel, her leadership will arouse enthusiasm throughout the country and IT CAN BE DONE.

"The very greatness of the suggestion made by THE LIVING CHURCH," concludes the *Church News*, "is indeed, its chief wisdom. The thing is big; it is therefore worth the doing. We Americans boast and not unreasonably, that the bigger the project, the more sure we are to rise to the measure of it. And here we have a chance to show our worth; a chance to serve God and our fellow-men in unique fashion; a chance to gain untold good for ourselves in the doing of it—for it *is* more blessed to give than to receive. And might not America, in no spirit of self-righteousness but in deep and sincere devotion, be able thus to carry the actual practice of the Christian life a step forward and a step higher—to the benefit of the whole Christian world? The thing is big; yet after all, is it not very simple, and very easy?"

IN view of the short time that has elapsed between the delivery of THE LIVING CHURCH for last week and the closing of the forms for the present issue, we have received a really remarkable response to our appeal for War Relief assistance to be administered through the American churches in Europe. This leads us to believe that the response will be very much more when there has been more time for our friends to reply. The following are those who have the honor of most promptly sending their contributions:

Our Relief Fund

Anon., Oyster Bay, N. Y.	$10.00
W. R. Stirling, Chicago	50.00
Mrs. H. P. Knapp, Painesville, Ohio	10.00
Rev. F. W. Bartlett, Mansfield, Ohio	1.00
L. S. Austin, Salt Lake City, Utah	5.00
Gethsemane S. S., Marion, Ind.	5.00
Lucy E. Abbot, Washington, D. C.	2.00
Anon., Cold Spring Harbor, N. Y.	50.00
St. Andrew's Church, Fort Lupton, Colo.	8.15
Anon., Ann Arbor, Mich.	1.00
Mary J. Gill, Sault Ste. Marie, Mich.	1.00
Total	$143.15

Contributions are invited to this fund, to be expended through the Archdeacon in charge of American Church work in Europe according to his discretion, and through any of these churches. Remittances should be made payable to THE LIVING CHURCH and forwarded to THE LIVING CHURCH office, Milwaukee, Wis.

ANSWERS TO CORRESPONDENTS

W. N. C.—Write the Secretary of the Anglican Young People's Association, the Rev. E. Appleyard, London, Ont.

INTERROGATIONS OF FAITH

FOR THE TWENTY-THIRD SUNDAY AFTER TRINITY

TELL us therefore, What thinkest Thou?" demanded the Pharisees and the Herodians; and their purpose was that "they might entangle Him in His talk." Any answer that He might make must be wrong for one side or the other, it seemed; but Jesus answered them in such manner that He lifted their own question out of partisanship into an universal question of humanity. "Render therefore unto Caesar . . . and to God" became His answer to the world.

Of what use is it to ask questions when we have already determined in our own minds what the answer shall be? Or is it a question that seeks no enlightenment? Herod questioned Jesus with many words; but Jesus answered him nothing. Nicodemus came to Him by night and questioned Him; and Nicodemus went away puzzled. The accusers thrust the woman, taken in sin, at the feet of the Saviour and put their question; but they and not the woman left His presence convicted. "Is it lawful to heal on the Sabbath day?" was Christ's own question of them that murmured; and He answered with mercy so infinitely tender that His questioners were silenced, yet unsatisfied. The Jews searched Him with many questions, on every occasion; but none of His answers satisfied them.

Yet He could sit at the well-side and answer patiently the questions of the Samaritan woman. He looked with love upon the rich young man, even though the young man could not take His advice. No question of His disciples was too absurd or foolish for Him to hear and answer; and to those that loved Him he opened up the treasure-house of parable and analogy and shewed the riches within.

And when we ask questions, is it the truth we seek, or justification? When men ask advice, they receive it; but few follow it, for faith belongs only to the child and the child-like.

If we fail to receive an answer to our questions, it is because we cannot hear. There is always an answer forthcoming, if only the damning answer of silence. Herod gained no answer of Christ; yet how fully and completely was he answered!

"Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." That is God the Son's word to them that believe; and in proportion as we are faithful, to such a degree do we know that He is faithful. There are so many questions for us to ask, because there are so many problems in daily living. They that preach and they that hear alike find the question to ask; and every year, yes, and every day, presents its new uncertainty. The way before us is not always clear, duty often seems to conflict with duty, and honest effort cannot always find open expression. We who write and read find even at this moment, no doubt, the confusing of paths; and we need daily to ask, "Lord, what thinkest Thou?"

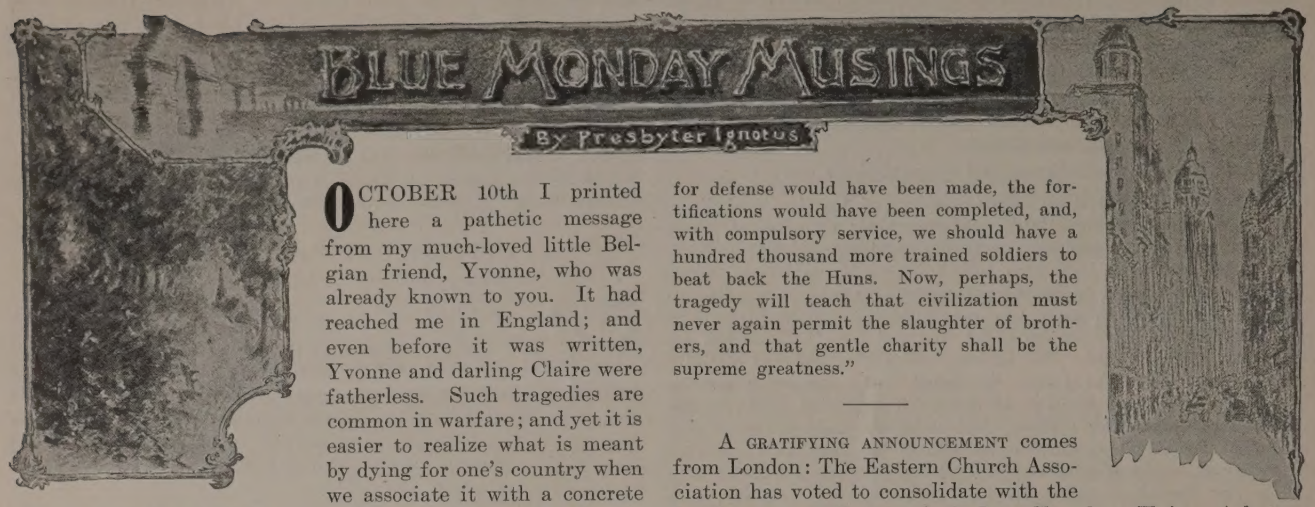
What then is the answer?

Not *words;* we ponder His words to this day, and no man may say what is the full meaning of them. As they puzzled and confused and failed to satisfy them of old time, so must they leave us empty, of themselves.

The answer of God is *the Word*—Jesus Christ Himself; and nothing else in time or space is answer to the insistent questioning of our hearts. When faith reveals Him, all questions are answered forever; darkness becomes Him who is Light; and our course is through Him who is the Way. The only truth worth the seeking is found in Him who called Himself the Truth.

Words are merely the tools of time. The Word is the Reality of eternity; and so long as we trust in words, even in those that fall from His own most gracious lips, we must continually seek, always ask questions. But the more we enter into His life by our own living, the more clearly shall we see our way; for then we enter into the spirit of right itself, and self-seeking ceases to blind our eyes.

Whatever our question, however strange, new, or individual, the answer to uncertainty is the blessed Certainty—the same yesterday, to-day, and forever. R. DE O.



OCTOBER 10th I printed here a pathetic message from my much-loved little Belgian friend, Yvonne, who was already known to you. It had reached me in England; and even before it was written, Yvonne and darling Claire were fatherless. Such tragedies are common in warfare; and yet it is easier to realize what is meant by dying for one's country when we associate it with a concrete instance. Major De Bel was a gallant gentleman, of a family long ago ennobled for civic and military services to its country, who might have called himself Vicomte had he chosen to use the title that he inherited. I knew him well, and honored him as *preux chevalier*. God rest his heroic soul: surely he laid down his life for his friends.

He must be dull and unimaginative indeed who does not hear the sobs between the sentences of this letter, that has just come from hospitable England, tear-stained in writing—aye, and in reading, too.

"My Dear Friend:

"If I have delayed writing, it was not that I had forgotten; no, but the tragedies which have overwhelmed us have left me no courage for writing. Perhaps you divine the dreadful sorrow that has befallen our house: on August 19 my dear father died. But for over a month we had no certain knowledge, and we wavered between hope and fear, between life and death. Sometimes favorable rumors reached us, and we took courage; then worse news came and our dreams faded.

"Alas! there is no longer the refuge of uncertainty: my beloved father died at the gates of Louvain. He sacrificed his own life to spare his men, for he went on alone, reconnoitering, and fell, struck by four German bullets. He was borne to an ambulance directed by Mgr. Delorgne, in whose arms he died, after a painful and unavailing operation. Baroness de Dieu-donné prepared the dear body for its last sleep, and he was buried by Canon Thiery, of whom he had besought that he might be laid to rest in some quiet, lonely corner. Monseigneur writes us that Papa died like a hero, and with a courage never to be forgotten. His last words were: 'I rejoice that I have been able to pour out my blood for my country.' The wounded survivors of his regiment say that he fought like something superhuman, encouraging his men, himself firing the guns of those who were slain, and when he fell, he called out, 'Courage, comrades; fight well and we shall keep our independence!'

"Poor, dear Papa! He died without seeing any of his family, and not knowing of the honor his country had conferred upon him. (In recognition of conspicuous bravery he had just been named officer of the Order of Leopold.) He leaves us a priceless and immortal memory, a name which we may well be proud to bear, and an example of self-sacrifice to follow. Who would have thought of such calamities when the year began? One must have passed through such days to realize all the horror.

"Simonne Dugniolle has also lost her father; and, like ours, her grief is without bound. How many such bereavements this war has caused! Poor Belgium, what is left for her, what shall be the reward of her sacrifices and her glorious resistance? I fear for the future! I send you my affectionate respect.

"Sadly, your YVONNE."

The grandmother, widow of one of Belgium's most illustrious men of science, writes:

"We were so distressed and agitated by all we had undergone that we sought shelter in England. No one could possibly be kinder than these English; they do much for all Belgians. Alas! When shall our exile be over, when shall we see our homes again, how shall we find them? Shall we ever see them? In what state will the Germans leave Ostende and lovely Bruges? One can look for any outrage from such barbarians. It is horrible to see the refugees here, and almost all of them ruined! We have barely enough to live on; and who knows when we shall receive anything from our property? Even now it seems as if we were living on a volcano. America, tranquil, sees us from afar and pities us, even while she grows richer, and finds her own power increasing. We Belgians, who asked nothing, who had no ambition, and were content to work, we are the supreme sufferers.

"If the Liberals had remained in power, larger appropriations for defense would have been made, the fortifications would have been completed, and, with compulsory service, we should have a hundred thousand more trained soldiers to beat back the Huns. Now, perhaps, the tragedy will teach that civilization must never again permit the slaughter of brothers, and that gentle charity shall be the supreme greatness."

A GRATIFYING ANNOUNCEMENT comes from London: The Eastern Church Association has voted to consolidate with the Anglican and Eastern-Orthodox Churches Union (what a clumsy title!) under the name of "The Anglican and Eastern Association," with the following statement of objects:

"(*a*) To promote mutual knowledge, sympathy, and intercourse between the Churches.

"(*b*) To pray and work for Re-union.

"(*c*) To encourage the study of Eastern Christendom.

The Archbishop Agathangel of Jaroslav and Bishop Popham Blyth are to be presidents, the Greek minister to London and Mr. Athelstan Riley vice-presidents, and the Rev. H. J. Fynes-Clinton, 27, Finsbury Square, London, E. C., general secretary. Such amalgamations mean a great saving of money and energy, with the avoidance of duplicating appeals and undertakings. The following resolution was to be proposed at the anniversary, October 22:

"That the British members of the Anglican and Eastern-Orthodox Churches Union and friends, assembled at Westminster on the 22nd of October, 1914, desire to express their warm sense of brotherhood and their profound spiritual sympathy with their brethren of the Church of Russia, in their common trial and struggle for freedom and vindication of justice; and unite their prayers to Almighty God that He may grant through victory peace both of the world and of His Holy Church."

THE ACTIVITIES of the Society of St. Willibrord are necessarily somewhat curtailed in this day of trouble; but Fr. Bollman, the German priest in charge of the Old Catholic congregation in London, continues his ministry at St. Mary's, Charing Cross Road, undisturbed. The most important event among Continental Old Catholics recently was the consecration of the Cathedral at Plock, in Poland, on the Feast of the Repose of the Blessed Virgin, August 15th. Bishop Kowalski wrote early in July to the (Anglican) Bishop of Willesden, inviting him to assist at that ceremony:

"Cum tu, carissime frater, et confratres tui mecum colloquentes manifestarent benevolentiam suam veniendi in nostram regionem et urbem, et honorandi sua presentia nostram festivitatem, ideo honori mihi est rogare te, frater carissime, et per te confratres tuos ut veniatis ad nos amicos vestros mutuae caritatis et unitatis fovendae gratia."

Of course the outbreak of the war prevented Bishop Perrin from accepting; but on September 21 Monseigneur Kowalski wrote again, as follows:

"Nous regrettons vivement que les evénements actuels ne nous ont pas permis de vous recevoir pour la fête de la consécration de notre cathédral à Plock. La consécration, malgré tout, a eu lieu le 15 Août avec le concours de tous nos prêtres, réligieuses, et d'un grand nombre de nos fidèles, venus de tous les coins de notre pays. Depuis ce moment, notre Seigneur Jesus Christ, présent dans la très sainte Eucharistie, est adoré jour et nuit par nos réligieuses, et veuille Dieu que ces priéres implorent chez notre Seigneur le triomphe de la paix et de la vérité pour le monde dont le manque avait amené tant de terribles malheurs, qui ravagent actuellement le monde entier."

The new Cathedral at Utrecht is approaching completion; and though Archbishop Gul has no jurisdiction outside Holland, all Old Catholics acknowledge a special debt to his see, where the episcopate was so providentially preserved, and will rejoice with him and his people.

NEW CHAPEL DEDICATED AT PUSEY HOUSE, OXFORD

Notable Function at the Opening

BISHOP OF LONDON TALKS TO WOMEN ABOUT THE WAR

The Living Church News Bureau
London, October 27, 1914

THE new chapel of the Pusey House, Oxford, was dedicated with befitting Catholic pomp and solemnity by the Bishop of Oxford on Saturday, October 10th, being the first day of the university term. The service was held at 8:30 A. M. The Bishop who was the first principal of Pusey House, arrived at the western door vested in cope and mitre and carrying his pastoral staff, attended by his domestic chaplain and the principal of Pusey House, the Rev. Dr. Darwell Stone. The Bishop was met by a procession consisting of a thurifer and boat carrier, two servers bearing silver processional candlesticks, and the resident members of the house (Rev. John Carter, Rev. G. L. A. Way, and Rev. G. H. Fendick). The other member, the Rev. W. J. Casey, was away as a chaplain on a battleship in the North Sea. Then followed the usual traditional form of dedication of a church. Afterwards he began the celebration of Holy Communion, first censing the altar. Incense was also used at the offertory and from the *Sanctus* to the end of the consecration. There was no sermon. It was said of the service: "Simple and splendid, Catholic, yet certainly in a true sense evangelical, it was a great example of what the English Church can do and be at her best." Among the long list of dignitaries present were included the Bishop of Winchester, Canon Coles, formerly principal, the Rev. Dr. Kidd, Lord Justice Phillimore, Lord Halifax and his son, the warden of Keble, and many others, while in the congregation were leading officials of other colleges in Oxford and elsewhere. Breakfast was served after the service.

The chapel is of white stone, mainly in the style of the fourteenth century. Within, it is divided by a massive stone screen which is surmounted by a beautiful colored rood with the customary figures. The altar is that used in the original chapel of the house, which contains the mensa on which Dr. Pusey celebrated daily for many years.

The Bishop Talks to Women

The Bishop of London has recently addressed, at the invitation of the London Woman's Diocesan Association, a very large gathering of women at the Church House on their duty during the war.

The Bishop said that this was the first time in ten weeks that he had had an opportunity of addressing an audience of women, although he had addressed in that time numerous audiences of men. Referring to the great men's gatherings he had addressed in camp—sometimes 5,000 strong, and which incidentally had been instrumental in securing 10,000 additional troops for the front—he said that what really stirred the hearts of those men was the thought that for the first time for one hundred years England was in danger. He had reminded those men what a glorious chance was theirs for taking part in a "second Waterloo," and as he appealed to them, so he appealed to those present that afternoon. England as a whole had hardly awakened yet to the peril:

> "For all we have and are,
> For all our children's fate,
> Stand up and meet the war,
> The Hun is at the gate."

The first duty of women, then, was to stir the hearts of the men and encourage the noble instinct which made their sons, brothers, husbands, and sweethearts want to stand up for their country at the second Waterloo. What clinched the matter in many cases he had had referred to him as to whether a man ought to volunteer for the front was this: when it was a question of the battle that is to decide the fate of England and the British Empire it was better that their sons, brothers, and husbands should go to fight it across the Channel than to await the invader here, "where never for a thousand years had invaders' foot soiled our shores—and, please God, never would." (Applause.) When they thought of it in that light he did not think they would hold back their dear ones, however bitter the cost to themselves. They would want to emulate the example of one mother who said, "Well, my boy, I do not want you to go, but if I were you, I should." But that was only the beginning of their duty. If the day of the British Empire had come, if, for instance, through their failure to support missions properly, to support White Slave Bills energetically enough, God had turned His face from us, then the question arose, What was to take their place? He advised them to read Professor Cramb's book and also *The War, Its Causes and Issues*, by Mr. Fisher, one of the ablest men Oxford had turned out. Then they would see what was the civilization, what were the ideals of Germany from whose printing presses 700 volumes on the art of war were turned out every year.

He proceeded to ask them, further, to assist in the hardest thing of all at a time like this: the duty to love one's enemies. It was essential not to let a spirit of hatred of the German people grow up in this country. Again, he asked the help of the women that they might send out their dear men pure and unstained by sin. One of the best things they could do was to go on with the club work, give the girls things to do that would give healthy exercise to their minds. "Don't be afraid of the old humdrum parish work," he urged; "it is the spade-work by which we are saved."

The Anti-Church Welsh Act

An important emergency meeting of the House of Laymen of the Province of Canterbury was held at the Church House, Westminster, on the 15th inst., to define the policy of the House towards the anti-Church Welsh act. Lord Parmoor (chairman) presided, and there was a large representative attendance. The chairman said what they felt deeply was that after an appeal to national unity and national service in the present national crisis, a measure should have been pushed forward which was known to be highly controversial and provocative. They had a right to expect that under such conditions as prevailed their objections should be recognized, and that to the burden of national service and duty should not be added "the wound of an act which offended their religious faith and placed on them responsibilities which during the period of war it was practically impossible to fulfil." This, in substance, was the view taken by other speakers and the resolutions unanimously adopted declare: "That it is unjust to take advantange of the loyalty of Churchmen in order to pass during a period of great national crisis the Established Church (Wales) act, a measure which is known to be highly conrtoversial and which the great majority of Churchmen regard as an outrage to their deepest religious convictions."

A Report on Union

I have received my copy of the fifth report of the Anglican and Eastern-Orthodox Churches Union (October 1912—September 1914), and its pages plainly show in part that the report has been issued "in the shadow of the great war." And there is a discussion of the relation of different Slav countries to the war and to each other. It is noted that the Rt. Rev. Dr. Bury, Bishop of the English chaplaincies in north and central Europe, whose work brings him in close touch with Russia, has joined the Union as honorary vice-president, as also has the Bishop of Connecticut.

Work and Missions

The Bishop of London preached a very striking sermon on war and missions at a missionary intercession and thanksgiving service held in St. Paul's on Tuesday evening last, when the great Cathedral Church was filled from end to end. The singing was led by a choir of priests.

The Bishop said that of late there had been something militating against the missionary work of the Church. In parts of Christendom not only were the old certainties about the Person of Christ becoming blurred, but doubts, and something more than doubts, were being thrown upon our Lord's moral teaching. After all, was His moral teaching so perfect? Did Christianity produce a true virility of character? Was it really true to say, "Blessed are the meek," for did they as a matter of fact "inherit the earth"? Was the peacemaker, after all, specially the child of God? After all, was it so important to respect the rights of the weak? Ought they to be weak? Was it not immoral to be weak? No! As we are told, "Blessed are the strong, for they shall conquer the earth!" now, it was obvious that the one teaching is contradictory of the other, and the choice between the two must be definitely made before the real mission work of the Church can proceed. It was impossible to measure the harm that may be done to the tribes of Central Africa, until they understand it, by the spectacle of six Christian nations engaged in deadly conflict after 2,000 years of Christianity. But the one thing they had no right to admit was that it is a struggle between two Christian principles. The Bishop proceeded to quote some barbarous sentiments from the pages of Professor Cramb and General von Bernhardi to show that the ideals which have sprung up in Germany and have captured the ruling classes are something entirely different from those which obtain here amongst ourselves. It was clear, then, he continued, that the first object of their intercessory service that night was a great appeal: "Thou, Lord, who knowest the hearts of all men, show which of these two Thou hast chosen." In making the appeal they must avoid even seeming to claim that God is their tribal God; that He has made the British Empire His especial favorite. It was impossible to exaggerate the humility, the self-abasement, the penitence with which they should make their appeal. But still the appeal must be made: "Which of these two hast Thou

chosen?" The Bishop went on to say that he was helped in his desire to look at things from the German point of view, even if he could not agree with it, by a letter purporting to come from an Englishman resident in Berlin which was received by him that morning. He read out the first page and his comment was that it is known to the whole civilized world outside Germany that "our fellow countryman, if he be such, is entirely mistaken: that several important communications were omitted from the German White Book which entirely alters the whole situation." But while they made the great appeal for God's decision in deep humility and perfect charity, let them make no mistake upon the other side: "God Himself expects us to sustain our view to the limit of the utmost self-sacrifice. If our own belief is justified by facts; if it was a crime to trample Belgium under foot when you had pledged yourself to protect her, then we are fighting God's battle for Him; the lines of heaped up dead are the lines of martyrs in a righteous war; it is a fight not only for the freedom of the world, but for the Christianity of the world; the God of the New Testament or the God of Battles is the choice. Christ or Odin; which is to be the master of the world? Nothing less than this is the decision lying before high Heaven to-day. And the battle, if this is the issue, must be fought out to the very end. While one man is left in the world who stands for the New Testament against the Gospel of Power, for Christianity against the new religion of culture, that man must fight on."

But he could imagine some one saying, "How can a fierce and bloody war ever conduce to the spreading of the Gospel of Peace in the world?" But what, he would reply, if this is a war for peace? What if the ideas which have made peace up to now impossible are finally and forever killed? What if the "Gospel" that war is glorious for its own sake is shown to be a sham? What if war is stripped of its glamour and seen in its native hideousness for all time? What if the Churches which believe in the Incarnation of the Son of God are drawn together in a way which they have never been before, and fused into a united missionary Church? Will all this have no effect upon the missions of the Christian world? "Already we hear rumors that Roman Catholic churches at Rouen were used for the services of our troops. Even before the war, I have been received as a Catholic Bishop in St. Isaac's Cathedral in Petrograd and have been listened to with sympathy by the three Archbishops of Russia as I described the nature and methods of our Lenten missions in London. What if France shall permanently be stirred to see what she was casting away in her Church? What if the English and French Churches should learn great truths from one another? What if the Russian Church should be touched with that missionary zeal which it only needs to make it one of the greatest Churches in the world? What if the great German people shall gain through pain and suffering a new faith in an Incarnate Christ?"

Then, indeed, the fierceness of man will turn to God's praise, said the Bishop, and God's Kingdom be enlarged, even through the sickening, desolating sorrows of the war. J. G. HALL.

PROPOSED EXHIBIT OF VESTMENTS IN NEW YORK

Work of St. Hilda's Society will be Shown

NOTABLE EVENTS OF ALL SAINTS' DAY

New York Office of The Living Church
11 West 45th St.
New York, November 9, 1914

THERE is shortly to be held in the great sacristy of the beautiful new chapel of the Intercession, Broadway and 155th street, New York, a most interesting small exhibition of Church embroideries and vestments. These are the works recently produced by the new St. Hilda's Society for the making of Church vestments. The society is under the direction of Mrs. William Halsey Wood and Wilfred Edward Anthony. The exhibition will be held on November 18th and 19th in the afternoon and evening of both days, and everyone is invited—no admission being required.

The object of the society is to elevate the minor arts of the Church. A number of copes, chasubles, stoles, burses, veils, maniples, albs, surplices, altar hangings, frontals, frontlets, altar linens, banners, etc., will be exhibited. The shapes, materials, and designs of these are after the best English and Roman models. Those who attend will be sure to find real works of art. The exhibition is to include a chasuble with orphreys of Portuguese tapestry for the Rev. E. Dudley Tibbitts, D.D., of Hoosac School; a linen chasuble for the Rev. G. Ashton Oldham of St. Luke's Church, New York; a green Low Mass set for the private chapel of Ralph Adams Cram, Esq., of Boston; a festival cope of white and gold tapestry with orphreys and hood of stamped blue velvet for the Rev. F. H. Sill, O.H.C., headmaster of Kent School; a banner with embroidered figure of St. Luke for the Rev. G. Ashton Oldham of St. Luke's Church, New York; altar linens for St. James' Church, Chicago, and the Gate of Heaven Church, Boston; for St. Mark's Church, Mt. Kisco, burses and veils of damasks especially designed by Mr. J. N. Comper of London.

We are sure that those who attend will be well repaid. We feel that the movement is worthy of encouragement. Everyone interested in having proper vestments and embroideries will recognize how difficult it is when memorial gifts are offered to secure vestments and embroideries which are surely satisfactory. The object of the society is not to produce over-elaborate and over-expensive articles, but to set a standard which is within the ability of any parish and to assist in furnishing models proper to the Church and worthy of the great artistic tradition of the Church.

The Bishop Officiates

On the morning of All Saints' day, Bishop Greer officiated and preached in St. Mary's Church, Castleton, West New Brighton, Staten Island. The Bishop also consecrated a memorial chapel. The rector, Rev. Dr. F. L. Frost, assisted in the services.

Bishop Burch attended the sixtieth anniversary of All Saints' Church, Briar Cliff, Westchester county, on its name day, and preached the sermon. The Rev. John A. Howell, rector, also officiated.

Later in the same day, Bishop Burch went to Staten Island, almost to the southern end of the diocese, where he officiated at the laying of the cornerstone of the foundation walls prepared for the support on land of the old floating chapel, formerly owned by the Church Institute for Seamen and moored in the East River, New York. Several years ago the venerable craft was given by the society to All Saints' Church, Mariner's Harbor, Staten Island. At the urgent appeal from the rector, the Rev. William W. Mix, funds were raised for taking the floating chapel out of the water and locating it on the church lot.

On the morning of All Saints' day, Archdeacon Hulse made a visitation of St. Mary's Church, Manhattanville, at the request of the Bishop of New York, and instituted the Rev. Francis A. Brown as rector of the parish. The Archdeacon was formerly a rector of this parish, and resigned in order to accept his present appointment. The beautiful new parish church was built during his rectorate.

On All Saints' day, at the eleven o'clock service, three memorial windows were unveiled at St. Luke's Church, Convent avenue (Rev. G. Ashton Oldham, rector), constituting another enrichment of St. Luke's edifice. Like those already installed, they are of English antique glass and are rich in color and design. The general subject is the Incarnation, the window on the left representing the Annunciation, that in the center the Blessed Virgin and Child, and the one on the right the Presentation in the Temple. The windows, made by the Gorham Company, of New York City, are a memorial to Miss Ellie Mariah Tracy and her mother, Catherine Fisher Wragg, by their sister and daughter, Miss Margaret M. Tracy.

The annual matriculation services at the General Theological Seminary were held as usual at All Saints' time. On Friday at eight o'clock, after Evening Prayer in the chapel, the Rt. Rev. Dr. Codman, Bishop of Maine, preached the matriculation sermon. Saturday, the eve of All Saints', was observed, as usual, as the dedication festival of the Memorial Chapel of the Good Shepherd.

The new students signing the matriculation book at this service were: 39 of the junior class; 11 of the two upper classes; 5 special students; 12 post-graduate students; and 6 fellows. The whole number of students now enrolled is 142.

The City Missions Society

The first annual mass meeting of the City Mission Society of New York was held in the Synod House on Thursday evening, October 29th, for the purpose of informing the public concerning the progress being made in the greatest city mission field in America. A massed choir of boys and girls, women and men, from a number of chapels supported by the society, occupied seats in the galleries, sang hymns and an offertory anthem with good effect while the offering was taken "for the General Fund this critical year." The Rev. Dr. George R. Van De Water made an introductory address and presented Mr. Edmond Bayles as chairman of the meeting. Interesting addresses were made by several members of the clerical staff employed by the society in the several departments of work. The Rev. Eliot White spoke of the work done for and among the immigrants at Ellis Island. The Rev. Frank R. Jones, chaplain at the Willard Parker Hospital for Contagious Diseases, spoke on "Hospitals." Work among the thousands of prisoners in the jails, prisons, and other places of detention in New York City, was described by the Rev. Edward A. Bray. The Rev. Floarda Howard spoke on "Chapels," and made special mention of the work done for the colored people of the city and of what might be done if means permitted. "The Wide Field" was the subject of the address made by the Rev. Charles P. Tinker, superintendent of the society. In it he said that "the City Mission Society was the answer of our Church to the public press eighty-three years ago, that we did not love the poor." In the "wide field of missionary and philanthropic effort, forty-one different nationalities are ministered to at Ellis Island; 22,895 persons were interviewed; 9,959

(*Continued on page 42*)

MISSIONARY ADMINISTRATION DISCUSSED IN PHILADELPHIA

The Treasurer Invites and Answers Questions

MANY INCIDENTS OF WORK IN THE QUAKER CITY

The Living Church News Bureau
Philadelphia, November, 9, 1914

THE Round Table luncheons given under the auspices of the Clerical Missionary Association of the Clerical Brotherhood were resumed on Monday morning, November 2nd, in the Church House. Bishop Rhinelander presided; the Bishop Suffragan and about sixty of the clergy were also present. After a bountiful luncheon was served, the Bishop of the diocese, with a reference to the duty of the diocese in the matter of the apportionment, introduced Mr. George Gordon King, treasurer of the General Board of Missions. Mr. King spoke about "Our Missionary Management." After a thorough and intelligent statement of the methods of the New York office, the subject was opened for general discussion and questions. The line of the questions was mainly as to percentages of cost of management. Some of the clergy thought that too large salaries were paid in the office. In reply to this, Mr. King pointed out that the men who administer the affairs of the Mission Board received salaries ridiculously small in proportion to the time and ability required for this work. A statement had been made that some of the officers spend only a part of the time in the office. He replied that not only did the officers spend the entire day in the office, but that often late in the night found them employed at their homes on the affairs of the office. Mr. King expressed himself pleased that the questions had taken the direction they did.

Anniversaries Celebrated

Anniversaries seem to be the order of the day. On SS. Simon and Jude's Day there was a large gathering of the clergy of the diocese with the Bishops in the George W. South Memorial Church of the Advocate. Three years ago in the same church the Rt. Rev. Philip M. Rhinelander, D.D., and the Rt. Rev. Thomas J. Garland, D.D., were consecrated Bishop and Bishop Suffragan of this diocese. Wednesday's service was held to mark the third anniversary. The Bishop celebrated the Holy Communion and the Bishop-Suffragan made the address. Bishop Garland spoke on loyalty and service, laying stress on the loyalty of the clergy one to another and the need for unselfish devotion to the Church. At the luncheon which was given in the parish hall the Bishop introduced the Very Rev. William Groton, D.D., and the Very Rev. Francis M. Taitt. Dr. Groton told the clergy that there were two great needs for men who are elevated to the Episcopate: Democracy and Intellectuality. He contrasted the Bishop of the past with the Bishop of the present. In former times, he said, the Bishop was in his study a large part of the time in preparation of sermons, lectures, or addresses. To-day he must have an office and be ready to meet all kinds of people about all kinds of questions. Dr. Groton said that both our Bishops fulfil both requirements of a modern Bishop. Dean Taitt spoke of the great work of Bishop Alonzo Potter and the statesmanship with which he prepared for the future of the Church in this diocese, and he referred to the worthy successors of that great Bishop down to the present day. He deplored the fact that for some reason the laity are not helping along the development of those great plans which Bishop Potter laid out for the Church in this diocese. Bishop Rhinelander told of some of his experiences in England, saying that owing to the present war in Europe the special object for his trip was defeated.

Another anniversary is that of St. Thomas' Church for colored people. Beginning with November 1st, the one hundred and twentieth anniversary of the parish and the one hundred and sixtieth of the birth of the founder, the Rev. Absalom Jones, were celebrated. With the invitation is a brief sketch of the life of the founder. He was born a slave and remained so until quite a young man. By great effort and sacrifice he mastered an education and bought his freedom. He likewise bought the freedom of his wife. He is said to have wrought with great success for the spiritual welfare of his people. This parish is striving to free itself from debt at this time.

Another Anniversary

Another anniversary to be observed in the diocese was that of All Saints' mission, Barby. This mission is under the care of the Rev. Charles A. Ricksecker, and for three years has made steady growth. The preachers at the third anniversary services on All Saints' day were the Rev. A. J. Arnold in the morning, who brought greetings from the Bishops, and in the evening the Rev. A. W. Shick who congratulated the congregation and bade them God-speed.

The twenty-fifth anniversary of the founding of the parish of St. Elisabeth's was celebrated with elaborate services on the Twenty-second Sunday after Trinity. This parish has grown into a strong Catholic one and is exerting a large influence in a part of the city where all kinds and conditions of life are to be found.

The Sunday School Institute

At a meeting of the Sunday School Institute of West Philadelphia, held in the Church of the Redemption on Wednesday evening, November 5th, after the business, conferences were led on What our Teachers should Accomplish and What they Need, by the Rev. Gilbert E. Pember, of Ridley Park, and How to Teach children the Use of the Prayer Book, by the Rev. Albert E. Clay. Opportunity for discussion was given after each speaker had finished. The Rev. Albert E. Clay was elected president; the Rev. Edward James McHenry, vice-president; Mr. William Stanton Macomb, secretary and treasurer, the Rev. Clarence W. Bispham, chairman of of the executive committee, for the coming year.

Call to the Ministry

A series of evenings are arranged by the committee on Call to the Ministry for the purpose of acquainting men who are considering the ministry as their vocation with the men and work of the Divinity School. It is expected that those meetings will take place on Friday evenings. The students have also formed a glee club under the direction of Professor Robinson, which will attempt to promote greater interest in the chapel music.

Bishop Lloyd, president of the Board of Missions, is to conduct a missionary day conference at the Divinity School on the fifteenth day of December.

A Presentation

On the eve of All Saints' the Rev. J. Ogle Warfield, was presented by the teachers and scholars of the Sunday school of St. Paul's Church, Chestnut Hill, with a handsome silver communion service for private use, consisting of five pieces, as "a small token of esteem and appreciation for faithful service among us." After thirteen years of service Mr. Warfield leaves for another field of work.

A Mayflower Descendant

The Rev. Paul Sturtevant Howe has been elected chaplain of the Pennsylvania Society of Mayflower Descendants. Mr. Howe is eighth in descent from Miles Standish; eighth from John Alden; eighth from Priscilla Mullins; ninth from William Mullins; ninth from Alice Mullins; eighth from George Soule; eighth from Richard Warren; eighth from Francis Eaton; eighth from Stephen Hopkins; eighth from Elizabeth Hopkins; eighth from John Howland; ninth from John Tilley; eighth from Elizabeth Tilley; eighth from Henry Sampson.

At the meeting of the Clerical Brotherhood, Monday, October 26th, the Rev. Walter A. Matos made an address on the need of a revision of theological positions, and said that the clergy needed at the present time to revise their ideas of God. For many centuries man's conception of God was based on what he believed God to be rather than what He really is. Assuming that the same emotions are in God which he finds in himself, he has believed God to be hard and unmerciful. The speaker said that to-day men are afraid to get away from this idea, and still hold, to some extent, what he calls the view of a tribal god. It has always been difficult to take up a new position for fear of persecution. The subject was warmly discussed by the members of the brotherhood.

$50,000 to City Missions

The will of Mrs. Anne Frazer Conrad, widow of the Rev. Thomas K. Conrad, was recently admitted to probate. Under its provisions $50,000 of the estate will eventually go to the City Missions of this diocese. This amount is placed in trust, the income of which is to be paid to a niece, and after her death to the missions. One fourth of the amount is to be expended upon the construction of a cottage at the Home for Consumptives at Chestnut Hill, which is under the care of the City Missions; and the balance to be placed in trust again, and the income to be spent in maintaining the patients in the cottage, which is to be known as "The Thomas Kittern Conrad Cottage." Since the death of her husband Mrs. Conrad has been a member and earnest worker in the parish of St. Luke and the Epiphany.

Divinity School Filled

The Philadelphia Divinity School has opened its fifty-seventh year with the most favorable outlook. The dormitories are filled to their utmost capacity, and the traditions of devotedness and Christian brotherhood are evinced in all its undertakings. There is an entering class of ten men of a quality which promises much hope for the future. The class has already shown a strong desire to further the spiritual and practical sides of the school's undergraduate life. The entering class represent many dioceses all over the country. The Friday chapel services at noon are looked forward to by the students and their friends. Matriculation services were held in the chapel on Saturday, October 31st. With the entering class is Mr. Cappocia, recently a convert from the Roman communion.

The Gift of a $10,000 Lot

The daughter and granddaughter of the late John Dobson, for many years vestryman of St. James the Less, Falls of Schuylkill, have presented to the parish a lot (336 by 90 feet) the assessed value of which is $10,000. It is hoped in the near future that on this lot may be built a new parish house and rectory.

The resignation of William H. Klapp, M.D., who has for many

years been head master of the Episcopal Academy, has been received and accepted. In accepting it the trustees made a minute of their appreciation of the wise administration of the office held by Dr. Klapp for so many years, and their satisfaction that he will continue to have charge of the departments of Latin and Greek.

Miscellaneous Information

On All Saints' Day a handsome carved stone reredos which has been in the course of construction for many months was unveiled in St. Mark's Church, Frankford. The cost was about $10,000.

The new rector of St. Paul's Church, Chestnut Hill, the Rev. John H. Chapman, took charge on Sunday, October 18th. He will occupy a house recently purchased. The Rev. Dr. Harris, retired as *emeritus*, will continue to live in the rectory.

Mrs. J. Nicholas Mitchell, who has been educational secretary of the diocese for nine years, has resigned. The position is one which was the thought of Mrs. Mitchell and has been of great power as a missionary force in the diocese.

LARGE BEQUESTS FOR MASSACHUSETTS INSTITUTIONS

Rest House for the Clergy to be Established at Nantucket

NATIONAL GUILD FOR SERVERS IS ASSURED

Fine Chancel Window for St. John's, Roxbury

MISSIONARY SPIRIT SHOWN IN WOMAN'S AUXILIARY

The Living Church News Bureau
Boston, November 9, 1914

BY the will of the late Caroline L. W. French, the Church in this diocese is benefited along with many city and state institutions. Out of a total of $502,000 given in public bequests, the Cathedral church of the diocese receives $75,000; Christ Church, Boston, $25,000; the house and land at Nantucket to the Bishop of Massachusetts for a rest house for the clergy, "being allowed to bring with them one companion." To the trustees of this home she leaves $25,000 to maintain the premises. To the Rev. Elwood Worcester, D.D., $5,000. After making several public bequests she leaves the residue to the diocesan Board of Missions. The public bequests include $100,000 to the Museum of Fine Arts; $100,000 to the Massachusetts General Hospital; $100,000 to the Massachusetts Institute of Technology; and a trust fund of $100,000 to the same, when the four beneficiaries for whom it was left, have died.

The completed committee to formulate a plan for a National Guild of Servers includes the Rev. K. R. Forbes, vicar of St. Mary's Church for Sailors, East Boston; Rev. Chas. E. McCoy, rector of Trinity Church, Bristol, R. I.; Chas. H. Westcott, Providence, R. I., secretary of the R. I. League of Servers; Mr. F. H. Kent, Germantown, Pa., ceremonarius of St. Luke's Church; Mr. T. C. Henningsen, New York City, ceremonarius of the Church of St. Mary-the-Virgin; Mr. A. M. Crane, Roselle Park, N. J.; Mr. Robert F. Walker, secretary, Church of the Advent, address 5 Acacia street, Cambridge, Boston. The committee is ready for business and open to suggestions from all who are interested. Up to the present ninety parishes favor the idea of forming a National Guild.

The Guild of Servers

At St. John's Church, Roxbury, a beautiful memorial chancel window was dedicated on All Saints' day. The parish has been just a little over a year in bringing this project to completion. It is a typical east end perpendicular window rising above the low reredos some fourteen feet, the width being eight feet. The lower part contains five long lights each a window in itself. The center of these contains the figure of our Lord, as the Resurrection and the Life and is inscribed: "In memory of many faithful departed of St. John's parish. Grant them Thine eternal rest O Lord and Light perpetual shine upon them. All Saints', 1914." The two lights on either side contain the four Archangels named in Scripture: St. Gabriel, inscribed, "In memory of Charlotte Isadore Fitts (the rector's mother), who entered life eternal, in this House of God, January 29, 1914. Jesu mercy." St. Raphael, inscribed: "In memory of Rev. Wm. Bernard Gilpin, Ass. Curate 1896-1898, at rest November 25, 1911." "In memory of Wilson Dibblee, warden, entered into life eternal February 22, 1909, A. D., and Edward E. Cutler, warden, entered into life eternal October 19, 1912. R. I. P." St. Uriel, inscribed: "In memory of John Hamilton Forsyth, vestryman, entered into life eternal April 14, 1914. R. I. P. Erected by his wife, Louise Gratto Forsyth." St. Michael, inscribed: "In memory of Rebecca Coulter, a beloved teacher in this city and parish, entered into life eternal June 12, 1912. Jesu mercy."

A New Chancel Window

The upper portion of the window contains thirteen smaller lights of various sizes and shapes containing angels, cherubs, and the uppermost the Holy Dove, all of which are memorials. The coloring is very rich and satisfying, the design artistic and devotional quite in the spirit of the old glass of England and the continent. The window was executed in the studio and shop of Valentine Bartsch, West Roxbury, Mass.

The thirty-seventh annual meeting of the Massachusetts branch of the Woman's Auxiliary was held last Wednesday, November 4th, at Trinity Church, Boston. The Bishop of the diocese celebrated the Holy Communion and preached. At the business meeting the President, Mrs. Francis C. Lowell, presided. Mrs. Ely, of St. Mary's Orphanage, Shanghai, addressed the meeting. After luncheon there was a missionary meeting in Trinity Church, Bishop Lawrence presiding, and addresses were made by the Rt. Rev. Benj. Brewster, Bishop of Western Colorado, and the Rev. J. W. Chapman of Anvik, Alaska. Tea was served after the meeting to which all the clergy of the diocese were invited.

Woman's Auxiliary

That the diocese of Massachusetts is saturated with a fine missionary spirit was also made manifest on Thursday last by an attendance on the twenty-first conference of the southeastern district of the Massachusetts branch of the Woman's Auxiliary, which completely filled All Saints' Church, Attleboro, of which the Rev. Roderick J. Mooney is rector.

A Missionary Spirit

Bishop Lawrence celebrated the Holy Communion and preached a helpful sermon.

Reports from the various parishes showed splendid enthusiasm for missions. The Ladies' Guild of the parish served a dainty luncheon, and in the afternoon, after an address of welcome made by the rector, Mrs. Francis Lowell, president of the diocesan branch, gave an excellent address. The address of Miss C. V. Haywood, of St. Margaret's School, Tokyo, made a fine impression. The Rev. George W. Davenport gave an eloquent address on the Spirit of Prayer for Missions.

MIKADO AIDS CHURCH MISSION

THE gratifying intelligence is published in a cablegram to the daily papers that the Japanese Emperor has promised a gift of 50,000 *yen* ($25,000) toward the foundation of St. Luke's international hospital at Tokyo, which is an institution of our own Church mission, and for which many American Churchmen heard the earnest pleas of Dr. Rudolph Teusler at the time of General Convention. The announcement of the imperial gift to a Christian nation, says the cablegram, is without precedent, and was made by Count Okuma, the Japanese Premier, at a luncheon attended by fifty of the most prominent physicians in Tokyo. The British ambassador, Sir William Conyngham Greene, sent a letter, and the American ambassador, George W. Guthrie, delivered a speech.

The substantial imperial support, it is said here, assures the success of the undertaking which will cost about a half million dollars.

Count Okuma, in making the announcement of the Emperor's gift, said the Emperor was personally desirous of solidifying the international understanding.

PROPOSED EXHIBIT OF VESTMENTS IN NEW YORK

(*Continued from page* 40)

visits were made; 1,821 letters were written; and 326 appeals were made in the last year. There are from fifteen to twenty thousand prisoners in jails and city prisons during the year. At any one time there are 10,000 persons confined in these places, which are regularly visited by representatives of the Society.

Bishop Greer, Bishop Burch, Dean Grosvenor, the Rev. Drs. Manning, Van de Water, Peters, and other prominent clergymen and laymen had seats on the platform.

A Men's Church Club has recently been formed in the northern part of the diocese of New York in Dutchess county. A meeting was held on Monday evening, October 26th, in the town hall at Hyde Park. There was a large attendance of men, of varied stations in life. Bishop Burch, Archdeacon Pott, Mr. Samuel Thorne, Jr., and Mr. P. O. Morney made addresses to the enthusiastic gathering.

A New Men's Club

On Monday evening, October 26th, the first annual meeting of the Laymen's Club of Dutchess county was held in the town hall at Hyde Park. The attendance was exceptionally large, and the meeting was marked by great enthusiasm. Mr. De Groff, president of the club, presided. Addresses were made by Bishop Burch, Archdeacon Pott, Mr. Samuel Thorne, Jr., and Mr. P. O. Morney.

The Laymen's Club

IF WE go wrong here and have admitted into the sanctuary of our lives influences that make for evil, we must break away at all costs.—*Hugh Black.*

TWENTY-FIVE PAROCHIAL MISSIONS HELD IN CHICAGO

Simultaneous Services Throughout the Octave of All Saints

MINOR EVENTS IN CITY AND DIOCESE

The Living Church News Bureau
Chicago, November 9, 1914

THE parochial missions which commenced in about twenty-five of our congregations on All Saints' day occupied the attention of our churchgoers pretty solidly during the week, and the reports are encouraging. A spirit of deep earnestness pervaded every congregation participating, and many searching questions have been asked, through the various "Question Boxes," while the requests for intercessory prayer have shown a large conception of the scope and value of intercession. The weather throughout the week was exceptionally mild and clear for November, and these conditions were most favorable for bringing out good attendance. The efforts to reach the children, while made in all of the parishes, were well rewarded where children's services were provided. The congregations adjoining these strategic points where missions were held freely used the hospitality thus afforded, and delegations of such visitors have been found at many of the evening services. Most of the missions closed on the evening of the octave of All Saints' day, Sunday, November 8th, though in a few cases the services were continued for from two to four days longer.

The Rev. Dr. Page conducted his own mission at St. Paul's, owing to the illness of Dean Rousmaniere, who was unable to come to Chicago for the purpose. The mission advertised at St. Simon's, Sheridan Park, was found impracticable, and that which the Rev. Dr. Page was to conduct at Highland Park had to be postponed, from the above-mentioned cause. These were the only changes from the programme which has been published in these columns.

The Tuesday of the mission-week being election day, the attendance fell off nearly everywhere, to a limited extent, in consequence. There was everywhere a larger attendance on the following evening, however, which more than made up for the temporary diminution. The results, of course, cannot be measured by any external standard, and cannot be determined at all for some time to come. In most of the parishes it was the first parochial mission ever held, and many people, while anticipating it all keenly, failed to grasp its full meaning until nearly the close of the allotted days and evenings. It has all been abundantly worth while, and a deep benediction will follow in and around every parish favored by these special efforts. The local and visiting missioners have laid thousands of earnest, busy people under the most welcome obligations by their noble and able messages, and the entire diocese joins in feelings of abiding gratitude to them all. One of the many helpful features of this unprecedented week in our diocese has been the gift from a Pennsylvania Churchwoman of some hundreds of copies of a manual of intercessory prayer, for free distribution at all these mission services.

Though many parishes suspended all their local meetings during the mission week, it was impossible to postpone some of the diocesan gatherings, among these being the monthly meeting of the Chicago branch of the Woman's Auxiliary. This November meeting was held as usual at the Church Club rooms, on the morning of the first Thursday, November 5th. The theme of the meeting was "Domestic Missions," and the addresses of the day were four in number, being by Mrs. John Henry Hopkins, on the colored work, especially that at St. Paul's and St. Augustine's Schools; by Mrs. Richard Wyman, on "Indian Missions"; and by Miss Carrie Menge, on "Alaskan Missions"—these being parts of the domestic mission field to which the Chicago branch of the Auxiliary sends some of its designated contributions. There were 200 delegates present, from a large number of parish branches. The offering of the morning was given to domestic missions.

The Woman's Auxiliary

The executive committee of the diocesan board of missions met for luncheon at the City Club on Tuesday, and gave considerable attention to the plans for the new parish building for St. Timothy's mission. The work of excavating for the foundations has already been begun.

A New Parish Building

The members of the Girls' Friendly Society who enjoyed their summer vacations at Holiday House at Glenn, Michigan, met at Grace Church, Chicago, on the evening of October 27th, and voted to name the new chapel at their Michigan summer home, "St. Margaret's by-the-Lake." This name is most fitting, as the chapel is built upon ground given to Holiday House in memory of Miss Margaret Lay, who was one of Chicago's most devoted associates of the Girls' Friendly Society, and who was a member of Grace Church branch. Mr. and Mrs. Tracy Lay gave the land, in memory of their daughter. The vice-president of the diocesan Girls' Friendly Society made an address at this well-attended meeting, describing the life and example of St. Margaret.

"St. Margaret's By-the-Lake"

An unusually interesting programme is to be provided at the Central Y. M. C. A. assembly hall, for Monday morning, November 30th, at 10:30, under the auspices of the Chicago Church Federation Council, and all of the Church's clergy are invited to attend, as are also the laity, both men and women. The speaker of the morning will be the Rev. Dr. D. N. Furnajieff, pastor of a congregation in Sofia, Bulgaria, who is in this country temporarily, promoting friendly relations among foreign students resident among us. His theme will be "The Inside History of the Present War in Europe." He has been on many fields of battle, and is qualified to speak with authority. He is a graduate of Princeton, and speaks English fluently. The address will be of real interest.

An Interesting Programme

The Rev. J. B. Massiah, priest-in-charge of St. Thomas' Church, has issued an excellent *Preparatory Catechism* for use in his large Sunday school. There are thirty lessons, and they contain a great deal of valuable information concisely put.

Preparatory Catechism

The local paper at Harvard, Ill., has lately published some interesting data concerning the activity and growth of Christ Church, in that town, which is under the leadership of the Rev. Benjamin E. Chapman, appointed priest-in-charge last January. Special mention was made of the large numbers who have been baptized, and who are preparing for Confirmation. The excellent work of the parish choir was also mentioned. Harvard is a growing town, and our mission there now enrolls over one hundred and thirty communicants.

Activity of Christ Church

Among the recent additions to the parish organization of the Church of the Epiphany is the "Young People's Christian Association," which includes both young men and young women, the work being planned somewhat along the lines of the Christian Endeavor Society, the Epworth League, and similar groupings among the Protestant denominations. The plan was adopted at a joint meeting of all the young people's societies in the parish, and great interest has been aroused already in the new project. The Y. P. C. A. will meet every Sunday evning, from 6:30 to 7:30 o'clock, choosing their own speakers and leaders.

A "Y. P. C. A."

The many friends of the Sisters of St. Mary, and of their noble work at St. Mary's Home, Chicago, and at St. Mary's Summer Home, Kenosha, will be glad to know that the much-needed funds for the repair of the break-water at Kenosha have been subscribed in sufficient sums to stop the devastation caused by Lake Michigan's great waves, although the work is not yet completed. Mr. W. R. Stirling has been at the head of the committee in charge of these absolutely necessary repairs. Much more, however, needs to be done before the break-water can be strengthened as much as is necessary.

Repair of the Break-water

At Grace Church, the Sunday Evening Service-Forum which was begun last fall, and which continued through the winter and spring, entered upon its second season on the evening of All Saints' day, and will be continued until May. The Rev. Dr. Waters, rector of the parish, is in charge of the Forum. Bishop Anderson made the address on the evening of All Saints' day, and opened the November discussions, which will be on "War and Peace." The Bishop discussed the subject from the standpoint of Christianity. On the following Sunday evenings in November, this theme has been or will be discussed from the standpoints of the Chicago Federation of Labor, of the Socialist, of the Business Man, and of Woman.

The Sunday Evening Forum

A service in memory of the late Bishop Spalding was held at Trinity Church, on the afternoon of All Saints' day, the address of the afternoon being by the Rev. Irwin S. Tucker. The service was attended by many of the Chicago friends and admirers of the late Bishop.

In Memory of Bishop Spalding

Mr. and Mrs. T. R. McKnight of Aurora have given to Trinity Church, in that city, a litany desk in memory of Mrs. McKnight's mother, Elizabeth Lichfield Harrison.

St. Mary's Park Ridge, has suffered an irreparable loss in the death of Mr. Charles H. Penny, who recently died at his home in that suburb, from heart trouble. Mr. Penny had been in poor health for the past year, but until within a few weeks past, hopes were entertained of his being spared for some years. For some time however, his trouble became acute and he passed away quietly on October 20th. He was born January 21, 1857, and lived nearly all his life in Park Ridge, where he had been identified with every interest of the village and especially with the growth and development of St. Mary's Church.

Death of Charles H. Penny

PROVINCE OF NEW YORK AND NEW JERSEY

THE primary Synod of the "Province of New York and New Jersey" met at Holy Trinity Church, Brooklyn, N. Y., October 27-29.

On Tuesday evening there was a service which was well attended by deputies and visitors. Evening Prayer was read by several Bishops and an address of welcome was made by the Bishop of Long Island. The sermon was preached by the Bishop of Massachusetts. It was a discussion of the relation of the Province to the General Convention; its place as a practical working body; with special reference to missions, religious education, and social service. The preacher emphasized the benefits to be derived from these three agencies well used among the twelve millions of people (many of them foreign-born) residing in the Province.

Provincial Synod Meeting

The first business session was held on Wednesday morning, the Bishop of Central New York presiding, and the Rev. William Cooke of Ithaca acting as secretary. A number of committees were appointed to consider and report rules of order, ordinances, despatch of business, etc.

Mr. John W. Wood led a discussion on the missionary problem of the non-English speaking population in this province. The magnitude of the work and its difficulties were amply described in the general discussion which followed. The consensus of opinion seemed to be that men should be trained and sent among these peoples who could speak the language of the people to whom they are sent.

The rules of order as reported by the committee were adopted with slight verbal changes.

The Committee on Ordinances reported, practically unchanged, the proposed ordinances as prepared by the Rev. Dr. Edwin A. White of Newark, and published in THE LIVING CHURCH. Patient discussion of these ordinances resulted in their final adoption with some notable modifications and a number of verbal changes. Among these changes may be mentioned:

In Ordinance 1, Section 1, sixth line, the matter included in brackets, which granted each diocese an additional clerical and lay deputy for each one hundred clergymen, or major fraction thereof canonically resident, was stricken out, the vote on division being ayes, 33; noes, 18. So proportionate representation in the Synod was rejected, although an amendment was proposed which provided that no diocese should have more than seven deputies in the clerical and lay orders.

In line four of the same section "three" was stricken out in two places. Each diocese was given the right to send four clerical and four lay deputies to the Synod. The provision for a Provincial House of Bishops in the final lines of this section was stricken out.

In Section III of Ordinance 1, provision was made for the calling of a vote by orders on the request of one-third of the members present.

The name chosen for this Province is "The Province of New York and New Jersey." Besides the seven dioceses in these two states, it includes the missionary district of Porto Rico. There are nine Bishops, about 1,270 clergy, and about one-quarter of the total number of registered communicants of the Church residing within its limits. The second Tuesday in Jauary is fixed for the annual meeting of the Synod. By invitation, the next meeting will be held at Albany, N. Y.

The Rt. Rev. Dr. Lines, Bishop of Newark, was elected President of the Synod for the term of six years. Other officers selected were:

Secretary, the Ven. Roy F. Duffield, Garden City, N. Y.

Assistant Secretary, the Rev. John Keller, Newark, N. J.

Treasurer, Mr. A. B. Houghton, Corning, N. Y.

Commission on Missions.—The Bishop of Albany; Rev. R. E. Brestell, New Jersey; Rev. Henry E. Hubbard, Central New York; Rev. R. H. Brooks, Albany; Rev. A. L. Longley, Newark; Mr. Samuel Thorne, Jr., New York; Mr. A. H. Bull, Western New York; Mr. H. M. Dooley, Porto Rico; Mr. W. M. Baldwin, Long Island.

Commission on Religious Education.—The Bishop Suffragan of New York; Rev. Dr. Charles H. Boynton, Western New York; Mr. Charles D. Bostwick, Central New York; Abby Porter Leland, Ph.D., New York.

Commission on Social Service.—The Bishop-elect of New Jersey; Rev. Augustine Elmendorf, Newark; Rev. J. Howard Melish, Long Island; Rev. D. Charles White, Albany; Mr. John M. Glenn, New York; Mr. F. L. Lyman, Central New York; Mr. Benjamin B. Chase, Western New York; Miss Harriet Townsend, New Jersey; Miss Anne Morgan, New York; Mrs. J. Borden Harriman, New York.

Members of Court of Review.—The Bishop of Long Island; Rev. A. B. Baker, D.D., New Jersey; Rev. Edwin A. White, D.C.L., Newark; Rev. W. A. R. Goodwin, Western New York; Hon. George Underwood, Central New York; Mr. Francis C. Huntington, New York; Mr. Marcus T. Hun, Albany.

Representative to the General Board of Religious Education.—Rev. Dr. Charles H. Boynton, Western New York.

About two hundred and fifty deputies and members of the Church Club of the diocese of Long Island sat down to dinner at the Hotel Bossert, Brooklyn, on Wednesday. Mr. Walter H. Young, president of the club, welcomed the deputies and Bishops as its guests, and presented the toastmaster, the Bishop of Long Island.

The Bishop of Newark was the first speaker. His subject was "Social Service." The Church must show a live interest in the settlement of the problems that have arisen because of the breach that has come between employee, and employer. There has been a forgetfulness of the second part of the Summary of the Law. It is the duty of the Church to bring men back into closer relations one with the other.

"The Church can afford to carry a little more sail," he said, "and give more support to the ventures offered to heal the breach, as the parish house suggests. There must be a word of caution, too, against the plan of bringing people into our churches by providing amusement that causes them to forget wholly the serious side of life and religion.

"One outcome of the present war in which Europe is engaged will be the drawing of Russia into closer relations and sympathy with western Europe and the creation of a more friendly relation between the Greek Church and the Anglican. And we should be ready to meet and profit to the full by these new conditions. We have the General Board of Social Service for the whole Church, and now we have organized the provincial boards of social service for work in the dioceses and parishes. It would be a great injury to the Church if it was felt that it had no interest in the living questions that confront it, for whose settlement as well as for all movements to better conditions existing to-day the religious motive is essential."

"Education" was the subject of the address given by the Rev. Dr. Harry P. Nichols, of Holy Trinity Church, Harlem, New York City. This subject, Dr. Nichols said, is one on which the general Church has expressed its opinion and which it has commended for thought and activity to the provinces, dioceses, and parishes of the Church.

The last speaker of the evening was the Rev. H. Percy Silver, chaplain of the United States military academy at West Point. His topic was "Missions," and he declared that "We Americans to-day, when the world is being torn by the warring nations and when success is measured by the rule of gold and not the golden rule, have the greatest opportunity for missionary work ever presented to a nation."

The Holy Communion was celebrated each day of the session in Holy Trinity Church.

On Thursday morning the Synod empowered the president to fill vacancies in committees and commissions caused by resignation and other causes.

A resolution was passed tendering thanks to the retiring officers of the Missionary Council of the Second Department for their work in preparing a programme for the primary Synod of this Province.

It was decided to print and publish the rules of order, the ordinances as finally adopted, and the journal of proceedings; a copy to be sent to each clergyman in the Province and to each lay deputy to the Synod.

On Thursday afternoon the Rev. Henry C. Staunton of Central New York gave a thoughtful address on "The Relation of the Church to Sunday Labor and Commercializing Sunday Amusements." One of the best remedies was for the Church to make Sunday a day for service as well as a day of services. Attention was called to the poor observance of the day in Latin-American countries, and to the benefits seen in Porto Rico, where the Church has held up high ideals for Sunday observance.

"The Church and State Agencies for the Care of Dependent People" was the subject of an address by the Rev. Augustine Elmendorf of Newark. He spoke of the need of educating people about the state, county, and municipal institutions and their inmates; what they needed to make them better. Attention was called to the fact that one of the great problems was to secure proper attendants who would stay for more than the average period of three months. He recommended that a registration be made in each diocese of the Churchmen and Churchwomen engaged in works of mercy, and that there be remembrance made in prayers for these people, like the prayers for missionaries.

A thoughtful paper, written by Mr. William Fellowes Morgan, of Newark, was read by the Rev. Edmund J. Cleveland. Its subject was "The Church and Religious Education." It was a plea for the teaching of a simple faith to the laity and instruction in the way of good living. He said, "The kingdom of the greedy, be they rich or poor, can never be the Kingdom of God."

On motion, the Synod accepted the summer conference, as carried on by the missionary council of the Second Department, as one of the agencies of the Province, and the general committee was continued.

Addresses on the organization, methods, and work of the Girls' Friendly Society were made by Mrs. Morton S. Lewis, vice-president, and Miss Isabel Ely Lord, member of the central committee of the organization.

On motion, the several commissions of the Synod were requested to make a survey of the dioceses in the Province, covering their

condition, obligations, resources, and progress of work, and report to the next meeting.

An assessment of twenty cents for each clergyman was laid upon the dioceses to meet the expenses of the Synod.

The meeting adjourned late in the afternoon, with a remarkably good attendance at all sessions.

On Wednesday, October 28th, the Woman's Auxiliary to the Board of Missions held a meeting of the appointed representatives of branches in the Province, at 10 A. M., in the diocesan house, 170 Remsen street, and on Thursday morning at the same hour, a general meeting and reception for all members of the Auxiliary was held in the parish house of St. Ann's Church, Clinton and Livingston streets. After the reading of prayers by the rector of the parish, Rev. C. Campbell Walker, the meeting was called to order by the president of the Long Island branch, Miss Mary Benson. Addresses were made as follows: Mrs. Watson, honorary president of the New York branch, spoke of the Woman's Auxiliary as compared with other Church organizations. Mrs. A. S. Phelps, president of the New Jersey branch, spoke on "The Woman's Auxiliary as a Practical Factor in the Diocese and Parish." The speaker paid high tribute to the memory of the Rt. Rev. Dr. Scarborough and told of the great interest the late Bishop of New Jersey always took in the work of the Auxiliary of that diocese. Miss E. R. Delafield, president of the New York branch, spoke of "The Woman's Auxiliary as a Spiritual Power in the Personal Life." Miss Anita Stillman, of the diocese of Newark, told of the work of the Junior Auxiliary; Miss Thomas, executive secretary of the Church Periodical Club, told of the particular needs of this part of the Church's work. Mrs. Van Nostrand, treasurer of the united offering of the Long Island branch, made an earnest plea for renewed interest and work for the increase of the next triennial offering. Miss Cuddy, of Porto Rico, also spoke of this part of the Woman's Auxiliary work. Miss S. L. Dodson, principal of St. Mary's Hall, Shanghai, China, made an earnest plea for funds to enlarge the Church's work in that part of the foreign field.

At the close of the meeting an informal reception was held.

MARYLAND DIOCESAN CONVENTION

THE one hundred and thirty-first annual convention met in Christ Church, Baltimore, on Wednesday and Thursday, October 28th and 29th. It was the first time in the history of the diocese that the convention had not met in the spring, seventeen months having elapsed since the last meeting. The service began at 10 A. M. with the Holy Communion, Bishop Murray being celebrant, assisted by the four Archdeacons of the diocese.

In his annual address the Bishop, after mentioning the loss sustained by the death during the past year of the Rev. Wm. C. Butler and the Rev. Edward L. Kemp, spoke of "the existing sad and solemn condition of the many stricken hearts and desolate homes in the nations now at war," and "ventured to suggest that among our people there be moderation of speech, modification of all social pleasures, total cessation of every unnecessary, extravagant expenditure, and the practice of reasonable economy in the gratification of necessary wants." In speaking of diocesan conditions, he mentioned that the grand total of funds and property of the diocese was $7,444,500, and that in the past seventeen months he had personally received and disbursed more than $30,000. He severely criticised the lax business methods of some of the vestrymen of the diocese, stating instances of gross carelessness in the handling of Church funds and characterizing the situation as "inexcusable, indefensible, inexplainable, and intolerable." He spoke of the mistaken idea in the minds of many of the members of the diocese, both clerical and lay, with regard to the Cathedral project—that it is "really nothing but a parish church masquerading under a diocesan pretension, and octopus-like, is stretching out its tentacles to draw away from contiguous churches, and all others as well, every member it possibly can,—with the result that the sympathy and loyal support that the movement should have are lacking." In explanation of the real plan and purpose of the Cathedral, the Bishop said: "Our conception is the increase of membership and workers in, and the strengthening of the life of, every congregation in the diocese, and our object is the banishment of every parochial prejudice from our midst, and the wiping out of every congregational line of division now separating the interests of any one member from the welfare of the whole body. We propose to strengthen the parish by weakening parochialism, to unify the whole congregation into one body with a common head, to create a congregation of which every clergyman in the diocese shall be an associate rector, and shall share the privilege and responsibility of the evangelization, consecration, and consolidation of the whole people. We propose to create and conduct a forum for public use and profit, owned by all and controlled by none, to unite the so-called secular affairs of community life with the religious interests that should control and content every individual soul."

Mr. Monell Sayre, of New York, representing the Church Pension Fund of the General Convention, addressed the convention on that subject, and a committee of five was appointed to consider the matter and report next year. A resolution that the convention "recommend to all citizens the proposition, already advanced by a prominent writer, that the Constitution of the United States be so altered that, whenever war threatens, the matter shall be submitted to the people by the referendum method, safeguarded in all details as to the exigencies of the situation," was laid on the table.

The convention unanimously consented to be included in the Third Province, and elected the following delegates to the primary meeting in Pittsburgh on November 17th: Clerical, the Rev. Arthur C. Powell, D.D., the Rev. J. P. McComas, D.D., the Rev. Hugh Birckhead, D.D., and the Rev. William D. Gould. Lay, Messrs. John Black, Thomas Fell, George C. Thomas, and C. O. Scull.

At the missionary meeting held Wednesday evening, encouraging reports of the work of Church extension accomplished in the diocese were presented, and the committee of missions was authorized to apportion to the several congregations the sum of $20,000 for the year closing September 30, 1915. The Committee on Domestic and Foreign Missions reported that 69 parishes and missions had paid their apportionment in full, the total amount paid being nearly $2,000 more than for the same period last year, the diocese giving annually about $10,000 more than five years ago. The Social Service Committee of the diocese presented a strong report, laying particular stress on the exemptions of the canning industries from the provisions of the Child Labor law, and on the subject of race-track gambling.

Most of the session on Thursday was taken up in discussing their report and the resolutions offered by the committee. After a very thorough and spirited debate, the convention voted to authorize the committee to secure the services of a field secretary, subject to the approval of the Bishop, to increase the membership to fifteen, of whom three shall be women, electing Mrs. B. F. Cockran, Miss Sarah Carter, and Miss Mary Goodwillie as such members; and adopted the following resolutions: "That the social and industrial unrest arising from the poverty and misery growing out of our present economic system, is a serious menace to the establishment of the Kingdom of God among men, and we call upon every member of the Church to study the whole problem of social justice in the light of Christ's teaching of brotherhood and service."

"That this convention is heartily in favor of the principle underlying the proposed amendment to the national Constitution, whereby the question of national prohibition shall be submitted to the several states for their ratification or rejection, and that we call upon the members of our communion to make this question a subject of special thought and prayer."

The elections resulted as follows: Secretary, Mr. A. de R. Sappington; treasurer, Mr. Blanchard Randall; historiographer, Mr. Lawrence C. Wroth; Standing Committee, Rev. William M. Dame, D.D., Rev. E. B. Niver, D.D., Rev. W. H. H. Powers, D.D., Rev. E. T. Helfenstein, and Messrs. Joseph Packard, Henry D. Harlan, William B. Hurst, and Herbert M. Brune.

WAR SHADOWS AT NICE

A FEW sentences from a letter to a friend, written by the Rev. F. G. Burgess, rector of the Church of the Holy Spirit, Nice, will give an idea of the cloud that overhangs the Riviera watering place famous for its sunshine and its pleasures.

"We have now a Nice that seems sadly strange. The pleasure-loving crowds are absent. The city is very quiet and under martial law. All faces are very sober. A number of the great hotels are given over to the wounded. The English hotel has been entirely given over for this purpose. The American church has taken several wards in two other hospitals. In nursing and in various forms of contribution the foreign residents are doing their part towards relieving the widespread suffering.

"Some English folk may drift down here for the winter, but of course there will be extremely few Americans. We opened the Church the first Sunday in October, but the congregations must be small throughout the season. The fine quartette choir has been given up, and two good singers have been engaged to lead the congregation in simple chants and easy hymns. There will be no dinners and no teas this winter, but instead opportunities afforded to help those in sorrow and trouble. Already news of the wounded and the dead is coming closely home to the people here. Black dresses are multiplying on the streets. The tension in the air one in America can hardly realize. Some one opened a piano the other day and began to hum a tune. Very soon word was sent in, 'If you must sing, please close the windows.'"

DO NOT FEAR circumstances. They cannot hurt us, if we hold fast by God and use them as the voices and ministries of His will. Trust Him about every one and everything, for all times and all needs, earth and heaven, friends, and children, the conquest of sin, the growth of holiness, the cross that chafes, the grace that stirs.—*Anthony W. Thorold.*

The Church Congress at New Haven

WITHIN a stone's throw of the spot where the first settlers of New Haven Colony gathered at the edge of a salt marsh, under an oak tree in April, 1638, and listened to their pastor, John Davenport, preach the Gospel, the thirty-second meeting of the American Church Congress was held in the stately halls of Yale University, November 3-6. The perfect Indian summer weather, with never a sign of a storm, was symbolic of the Christian love and fellowship that prevailed throughout the four days of helpful, inspiring discussion of living issues before the Church.

The opening service, Holy Communion, at Trinity Church on the Green, of which Dr. Edwin Harwood, one of the founders of the Congress, was so long rector, was attended by a goodly number of first comers, and being the All Saints' day service, served as a memorial to the departed members of the association. The note of positiveness was struck in the sermon by Bishop Codman, who preached from the text I. St. John 4:7-10. Dr. Codman dwelt upon the three great Christian mysteries of the Virgin Birth, the Death on the Cross, and the Empty Tomb as shedding light to the heart upon the supreme fact of life—the person-loving God.

The attendance at the opening session of the Congress at Woolsey Hall, Tuesday evening, while satisfactory seemed small compared to the throng of 2,500 who had gathered in the same hall for a symphony concert in the afternoon. One saw at the meetings a few of the university professors, many of the pastors of the churches in New Haven and surrounding towns, and the clergy of the diocese in large numbers, but the New Haven people did not come out in very full force. A few of the college students would drop in from time to time, sniff the rather academic air for a moment or two, and depart with signs of boyish contempt for "high-brow" utterance.

Bishop Brewster, in a felicitous speech, welcomed the congress to Connecticut, the eldest see of the Anglican Communion in the world, outside the British Isles.

"Connecticut," he said, "has two cities that present a striking contrast. Hartford was founded in the interests of a large liberty by Thomas Hooker, who, rather than Thomas Jefferson, deserves the title of Father of American Democracy. New Haven was founded on more rigid lines, as a theocratic colony. The two towns, as originally laid out, illustrated the difference of principles. New Haven, very unlike the oldest part of Hartford, was evidently at the first laid out in rigid, rectangular regularity, after the pattern of the city that 'lieth foursquare.' Since that early day the community has inevitably undergone liberalizing processes, notably in becoming the seat of a college founded to train men for public service in Church and state. Yale, my own university, I am confident gives cordial welcome to you all.

"It may well be a pride to this diocese and to this city that here the American Church Congress may be said to have had its birth. It is most fitting to remember our debt to Edwin Harwood. Him this diocese honored, and honored itself, by sending him to seven General Conventions. First of all a man, he was a genuine scholar and a man of vision. Having attended the Church Congress in England, he brought to this country the idea of such an arena of fraternal discussion. Having earnestly advocated a Church Congress in America, he held for the purpose a meeting of prominent clergymen in his study in this city in May, 1874. The result was the first meeting of the American Church Congress in New York that same year. It was a large undertaking which Dr. Harwood conceived for this Church. The Church Congress was a novelty here. It encountered distrust, suspicion, hostility. It lived to see them disappear.

"The Church Congress has in these years done much to moderate the rancour and to uplift the tone of theological and ecclesiastical debate and controversy by bringing men of differing schools and parties together on its platform and there bringing them to a better understanding of each other. It has offered a generous hospitality to ideas. It has furnished evidence that this Church is at once Catholic and free; that here, within the limits of loyalty to the simple, historic faith of Jesus Christ, thought is free and a man is free to speak out what he thinks.

"So it ought to be. The freedom for which Christ set us free includes freedom to know all the truth for which the mind is made. The true faith of Christ is no padlock upon the mind to make it fast against the intrusion of any fresh and living conviction. Rather is it the bedded root of something that is alive and so may vitally expand. His faith fetters no thinking that is according to fact and life. Let me express the earnest and confident hope that your discussions may be inspired by loyal trust in truth and reverence for the living God of truth.

"Such reverent trust is a particular need just now as perhaps never before. This congress is assembled at a time of serious import to the Church as well as to the world. We are witnessing a cataclysm which would seem to the break-up of an old order and the incoming of something new. We seem about to behold the beginning of a time.

"What principles are to dominate and animate that new order? It behooves us, Christians gathered here, so far as in us lies, to hold high before men, and resolutely to stand by, those ideals of humanity and freedom and righteousness that came by Jesus Christ; bravely to expouse the cause of human brotherhood against all race, prejudices, fears, and antagonisms; steadfastly to believe in no tribal deity but in a God of the nations; loyally to recognize the essential supremacy of the spiritual over the material, of right over any material might; and, whatever may befall, none the less to be assured that—

'by the soul
Only, the Nations shall be great and free.'"

The first topic "The Church and the Immigrant" was handled in a variety of ways by the appointed writers and speakers. The REV. ELIOT WHITE, chaplain to immigrants at Ellis Island, urged a literal treating of the immigrant as a brother, giving to the alien in the spirit of Christ the consolers, knowledge, healing, joy in life. Every rejected immigrant is a living opportunity from Christ that has been lost. Some account was given of the stupendous labors of Rev. Father Ferdinand Lugscheider. ROBERT A. WOODS, head of South End House, Boston, said that the immigrant often has a nobler conception of American democracy than the New England of the Brahmin caste, and is worth our best efforts to assist him in his struggle for a better life. The REV. J. G. HAMMARSKÖLD of Yonkers, N. Y., reminded his hearers that the vast majority of the new arrivals had been brought up in liturgical Churches, knew the creeds and many of the prayers of the Prayer Book, and herein lies an opportunity for the American Church. There were many volunteer speakers, among them being Rev. C. B. Ackley of St. Bartholomew's Church, New York; Bishop-elect Hiram Hulse, and Prof. F. W. Williams, of Yale. The Rev. C. E. Hutchinson told of the work of the Rev. E. M. Frank at the Church of the Advent, Philadelphia, where Syrians, Greeks, Bulgarians, Ruthenians, and Lithuanians, each have their congregation at different hours.

The topic "The Religious Problem in Schools and Colleges" was treated by experts: the Rev. E. D. Tibbits, D.D., Rev. S. S. Drury, L.H.D., Rev. F. H. Sill, O.H.C., and Mr. W. R. Marsh, all of them being masters in boys' schools. The REV. DR. TIBBITS made a plea for the use in schools of the full Catholic discipline. The question of compulsory chapel attendance has been a red-hot one at Yale this fall and Dr. Drury caused a ripple of laughter to run through the audience when he characterized compulsory morning worship as "useless at the time, fruitless afterward, and for a purpose more unworthy than any Spaniard ever dreamed of—to get people out of bed." He recommended individual treatment for boys' doubts and questionings, one half hour's talk face to face accomplishing more than many hours of chapel worship. FATHER SILL regretted that so many of the English school ways had been introduced into American boarding schools such as the choir-wise placing of the boys' stalls in chapels, and the elaborate choral services. He advocated simplicity, directness in boys' religious services, personal talks, teaching boys the reality of prayer, the main results of Biblical criticism, making much of the personal relation between the boy and his Lord in the Holy Eucharist.

"Christianity and the War" failed to attract the crowd to the extent anticipated, one of the smallest of all the audiences listening to the brilliant papers of Rev. Dr. G. W. Douglas, Rev. Dr. C. George Currie, Rev. Herbert Shipman, and Rear Admiral E. F. Harrington, U. S. N., retired. The Nietzschean philosophy was severely scored, Bernhardi received dishonorable mention; one heard many times such phrases as "high court of international justice," and "international police force," but nothing more profound than the saying of Christ, "Put up the sword into the sheath."

"The Relation of the Spiritual Life to organized Christianity" was the subject considered Wednesday evening. The Rev. Prof. D. S. MILLER, Ph.D., in a carefully elaborated argument dealt death blows to the position taken by twentieth century religious dilletantism, that the spiritual life is better off without an organization to foster it. He showed the function of the Christian Church as a reminder of Christ's life, and its value as a matrix for the growth of the Christian virtues. REV. DR. H. P. NICHOLS showed the incompleteness of individual discipleship without associative discipleship. "Forget self in order to save self" is true in fact and philosophy. The REV. G. L. CUNNINGHAM devoted most of his time to welfare organizations and institutional work. The REV. DR. STIRES, by mediaeval stories exhibited the folly of praying so hard and long that you forget your brother's needs. BISHOP COURTNEY, in a short speech of wonderful lucidity and cogency of argument, proved that the Christian Church is exactly the organization required to carry on the spiritual life.

Thursday morning was given to the subject "Church Finance,"

and, paradoxically, proved the most mirthful of all the sessions. BISHOPS LAWRENCE and LINES were at their best and mingled witticisms with Ben Franklin business doctrine, fun with instruction in efficiency, a way that lightened up the whole day. The lazy parson, if he were there, must have resolved to standardize his practice, speed himself up, require his vestry to exercise more care in the handling of the widows mite. MR. MONSELL SAYRE, pension expert, drove home one idea with a good natured hammering, so that even the densest saw the solution of the pensions-for-the-clergy problem—namely, compel every parish to increase its rector's salary seven and one half per cent. and pay this over to the pension fund every year.

Very acceptable diversion was enjoyed by the congress on Thursday afternoon, when a tour was made of the University buildings under the guidance of Secretary Stokes. The Jarvis collection of old Italian religious paintings, worthy, in the opinion of European art critics, of a journey to America to examine, the Stoddard collection, of Greek, Italian, and Etruscan vases, the Babylonian collection, Prof. Marsh's trained dinosaurs, the libraries and laboratories—all yielded recreation and pleasure; and with freshened minds the members of the congress settled down to the remaining sessions, which proved to be most stimulating.

The topic, "The Permanent Element in Christ's Moral Teaching" received sane and adequate treatment from the REV. DR. J. G. BACCHUS, DEAN GROTON, and REV. PROF. E. S. DROWN. With complete unanimity the writers and speakers agreed that only by regarding Christ's ethical teaching as founded upon eternal principles revealed by a divine Life-redeemer, can a clear way be found through the labyrinthine maze of problems arising out of eschatological considerations, literalism, and idealism. The striking originality of the Master stood out clearly on that Thursday evening. One wished that the words spoken during this remarkable meeting could be at once published in a pamphlet and sent forth by millions of copies for the relief of the people from freakish pseudo-Christian ethics.

"The Relation between Religion and Ethics," was the subject of two masterly papers by the Rev. Wm. Austin Smith and Dean Robbins. The Rev. F. A. Wright, in a pyrotechnical speech showed the indissoluble connection between religion and ethics by tracing the history of the pre-Christian religious and ethical systems, and bringing out the reason why "Blessings abound wherever He (Christ) reigns." The good points and the defects of Confucianism and Buddhism were exhibited by Rev. T. S. Tyng, a volunteer speaker. Dr. Stewart Means approached the subject from the point of view of Modern psychology.

The last session of the congress was a symposium on the practical subject, "The relation of the clergy to the public life of the community." The Rev. Samuel Tyler and Mr. Lewis Stockton gave information, President Luther gave advice, and the resultant voice of the discussion was "Get busy now, applying your Christianity to the life of your town."

The Rev. Charles L. Slattery, in his farewell address, congratulated the congress upon the harmonious, constructive spirit that had been manifested this year, thanked Yale University for its generous hospitality, and the local committee for their preparatory work.

The only business done was the reëlection of the old officers and the filling out of committees. The following were added to the General Committee: Rev. C. Malcolm Douglas, Rev. F. M. Clendenin, D.D., Rev. Milo H. Gates, D.D., Rev. Charles L. Gomph, Mr. Beverly Chew, Mr. Monell Sayre.

The following were added to the executive committee: Rev. F. M. Clendenin, D.D. (to serve until 1916), Rev. Charles L. Gomph (to serve until 1917), and Rev. Geo. W. Douglas, D.D., Rev. C. Malcolm Douglas, Rev. Milo H. Gates, D.D., Mr. Wm. Foulke (to serve until 1918).

Subscriptions for the Record of the Proceedings ($1.00 paper, $1.50, cloth), of the New Haven Church Congress may be sent to Rev. Gustav A. Carstensen, D.D., Riverdale, N. Y.

CONSECRATION OF DR. BROWN

THE consecration of the Rev. William Cabell Brown, D.D., to be Bishop Coadjutor of Virginia took place in St. James' Church, Richmond, on Wednesday, October 28th, the Feast of St. Simon and St. Jude. As usual on such occasions the attendance of clergy and laity was very large. Seven Bishops united in the holy office of the laying on of hands, namely, the Rt. Rev. A. M. Randolph, D.D., Bishop of Southern Virginia, the Rt. Rev. Beverly D. Tucker, D.D., Bishop Coadjutor of Southern Virginia, the Rt. Rev. William L. Gravatt, D.D., Bishop Coadjutor of West Virginia, the Rt. Rev. Lucian L. Kinsolving, D.D., Bishop of Southern Brazil, the Rt. Rev. Arthur S. Lloyd, D.D., president of the Board of Missions, the Rt. Rev. Robert A. Gibson, D.D., Bishop of Virginia, and the Presiding Bishop, the Rt. Rev. Daniel S. Tuttle, D.D., Bishop of Missouri. There were about sixty vested clergy in attendance.

Morning Prayer was said in the church at half past nine o'clock. At eleven was held the consecration service. In the Communion office the Presiding Bishop, the Rt. Rev. Dr. Tuttle, was celebrant, Bishop Randolph read the Epistle, and the Gospel was read by Bishop Gibson. Bishop Kinsolving of Brazil preached the sermon from the text (Romans 1:1), "Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God." The sermon was an able exposition of the text as bearing upon the work of the ministry. In his address to the Bishop-elect he alluded with particular tenderness to their twenty-three years of service together in a foreign land.

After the sermon the Rev. Dr. Brown was presented for consecration by Bishop Gravatt of West Virginia and Bishop Tucker of Southern Virginia. The certificate of election was read by the Rev. Dr. Goodwin, secretary of the diocese. After the several additional testimonials were read the Litany was said by the Rev. Dr. Stires of St. Thomas' Church, New York. In the act of consecration all the Bishops united in the imposition of hands. In the administration of the Holy Communion the Presiding Bishop was assisted by Bishop Randolph and Bishop Tucker. The offerings of the large congregation present were devoted to Church Missions.

Bishop Brown is a Virginian, well known in the diocese, having received his early education in the schools of Virginia and graduating from the Theological Seminary at Alexandria in 1891. Immediately after his ordination he went as a missionary to Brazil, where he has been engaged in successful work under Bishop Kinsolving up to the time of his call to the Episcopate.

On the evening previous to the service of consecration, an enthusiastic missionary meeting was held in Monumental Church, when Bishop Tuttle interested the large assemblage by an account of his work of forty years ago as first Bishop of the territories of Utah, Montana, and Idaho. Now there are more than six thousand communicants and a goodly number of clergymen and substantial church edifices in these states.

ALL SAINTS AND ALL SOULS AT NASHOTAH

MORE than the usual interest attended the observance of these days this year at Nashotah House. Some children and others living within the domain of the House, who were recently confirmed in the seminary chapel, made their first Communion in the earlier hours of the morning of All Saints, which in itself added a special gladness to the day. Later in the morning the solemn Eucharist, with deacon and sub-deacon, and the music of the *Missa Marialis*, emphasized the festival character of the day, while on the morning of All Souls the choral Requiem, with Plainsong music of the adaptation made by Canon Douglas, including Gradual and Tract and the traditional music of the *Dies irae* Sequence, marked most appropriately the commemoration of the faithful departed. Many of the students are absent from the House on Sundays in their various missions, but the number left at home was sufficient for an effective choir, and rarely has the Plainsong been better and more feelingly sung.

Perhaps the most striking thing always in the ecclesiastical observance of these two days is the abrupt transition from the joyful festival of All Saints, to the subdued note of the commemoration of All Souls, as the Vespers for the Dead follows immediately upon the triumphant Office of the Saints. It was this transition which gave a special feature to the programme of this year. The Evensong of All Saints was sung at an earlier hour than usual, and at the close of this service the procession of surpliced students and priests took its way through the grounds to the cemetery within the estate, and about three or four minutes' walk from the chapel. Ascending the cemetery hill by the foot-path, the procession halted before the Celtic cross which marks the grave of James Lloyd Breck, and prayers were said for the souls of the founders and benefactors of the House, and others whose bodies rest within the enclosure.

The moment for this visit was appropriately timed. The golden after-glow of the sunset was still brilliant in the west, and from the elevation of the hill one saw forest and lake tinged with this light. In the opposite quarter of the heavens, the November moon had just risen, and in its serene splendor looked tranquilly down upon the peaceful graves, and upon the white-robed procession as it moved through the pine and cedar lined lanes of this historic burying place. Silently the procession encircled the consecrated ground which encloses the dust of so many who gave of their best to Nashotah: Jackson Kem-

(*Continued on page 52*)

The Voices of the Age

Convention Address of the Rt. Rev. DAVID H. GREER, D.D., Bishop of New York, Delivered Wednesday, November 11.

IT is again my privilege to meet with you in Convention and to bring to your notice some of the more distinctive tendencies of thought in the present age, in order that the Church may address itself with a more effective service to its present and proper work. I realize that this is not an easy thing to do, because it is always a difficult thing for a person to interpret the tendencies of the age of which he is himself a contemporary part, in that his vision of it however clearsighted, is a vision without the adequate perspective. And because further, the present age, with so many cross and counter currents in it, so many teachers teaching, so many prophets prophesying, so many oracles clamoring to be heard and all of them speaking with the tacit assumption of an *ex cathedra* authority, is an exceptionally difficult age to interpret and express. Someone has suggested that an appropriate sign or seal for the present age would be, as expressing on the one hand its insatiable curiosity and on the other the alleged or supposed apathy of the Church, the following design:

> An Interrogation Point Rampant;
> Three Bishops Dormant;
> With the word "Query" written underneath.

That may not be a fitting characterization; I hope it is not altogether so; but then what other is? For it is, as I have said, a difficult age to define with anything like a definite and comprehensive statement. This difficulty has been made still more difficult of late by the sudden irruption into the modern world of a new, or rather an old yet unexpected force which has thrown it out of joint with all established reckoning. And while this international and fratricidal strife, this holocaust of war, is indeed the engrossing topic of the hour, and might perhaps be made a topic by itself for this Convention address, yet there has been of late so much said about it both by press and pulpit, so many articles written and so many sermons preached, that there is apparently nothing new to be said, or not, at least, just now. And then too the present war is not representative of the present age. It is a reversion; or, in vulgar phrase, a throw-back, to a savage and barbarous age, and does not express or typify the sober thought of the people.

Let us then for a little while turn aside from this engrossing topic, from wars and rumors of wars, from an age drunk with passion, and try to hear and understand its underlying sober thought as we find that thought expressed in what may be regarded as its two interpreting voices,—the voice of its Philosophy and the voice of its Science. This may seem an ambitious classification for a brief Convention address, and yet I hope its fitness will appear as we proceed; and possibly too we shall find that it is pointing out the way in which the Church should try to heal and cure the age of its conflicts and its strifes, to give it the blessing of peace and to bring it back to God.

First, then, let us consider the voice of the current philosophy. The distinguished publicist, de Tocqueville, in one of his books, says: "Though I care but little about the study of philosophy as such, I have always been struck with the influence which it has exerted over the things which seem to be the least connected with it, and even over society in general. For philosophical ideas, however abstract, metaphysical, and apparently unpractical, penetrate at last, I know not how, into the realm of public morals." But the "how" or the reason of it is this, that the philosophy of an age is a kind of clearing-house expression of a felt and growing yet groping life or groping life-reality existing in the age.

> "Just as Justinian's pandects only made precise,
> What simply sparkled in men's eyes before,
> Twitched in their brow, or quivered in their lip,
> Waited the speech they called but would not come."

Now the philosophy of the present age, as all observing students clearly enough perceive—although it has been for a time arrested or suppressed by the lust of war—is not a material but a spiritual philosophy, interpreting human life not in terms of matter but in terms of spirit. And it is the current philosophy, not simply as a current above the earth in the air, but because it represents a current in human life on the earth; because it expresses beneath the hard surface crust of our material things some nascent spiritual life which is to-day beginning to work and to make itself felt. A few years ago that was not the case, or not so much the case. The current philosophy was then a material philosophy because the current life was then a material life, which Emerson described when, in speaking of his own generation, he said:

> "To-day is the day of the chattel,
> Web to weave and corn to grind;
> Things are in the saddle and ride mankind."

And so they did. And so they do now to some extent, to a great extent, but not to the same extent. A reaction has set in, and men have begun to find, not as the result of theoretical teaching but of their own growing and practical experience, that they cannot live and find themselves, their full and normal selves, by means of bread alone, or by the material equivalents of bread. And so to-day they are reaching out after something else and more, and are beginning to take or to try to take something like a spiritual life or spiritual culture on. It is not only the few who are trying to do it; the many are trying to do it, the "common" people as we call them; Lincoln's people; they too are trying to take some spiritual culture on, through libraries and lectures and Chautauqua assemblies and university extension courses and in many other ways, not as a means to an end but as an end in itself. It may indeed be fairly called a democratic movement, this movement towards some kind of spiritual life and culture, a movement of the people; not all of them of course, but many of them and more than ever before. Hence we find as expressive of all this, that the current and appealing philosophy, the philosophy that is in the saddle to-day and riding mankind, is not a material but a spiritual philosophy, and riding indeed so hard that it is riding some of the people off into strange bridle paths.

If then it be true that the current philosophy of any particular age is not merely a dream or dreamy speculation of fascinating interest to the metaphysical mind, but the reflection rather of some real and growing life in the age itself, then does the spiritual philosophy which is current in this age bear witness to the existence in the age itself of some emerging spiritual life, or spiritual value in it. It is in short the testimony of the age itself, apart from all other testimony, to the reality of the spiritual life, to which the Church must minster if it would minister to the age and bring it back to God.

But the real and sober thought of an age, its governing thought, is expresed not only by its philosophic voice but also by what is commonly called its "scientific" voice. And what to-day is that scientific voice? Is it too giving a spiritual message to us? There was a time, not long ago, some of us are old enough to remember it, when it was not a spiritual message, when we used to hear much about the conflict between science and religion or the spiritual postulates of religion. Many sermons were preached upon the subject and many volumes written. And yet even then, some of the best and greatest and most effective preachers, ignoring this alleged conflict and contention, and believing in the power of a spiritual message to elicit a response, made that spiritual message the burden of their preaching. Some of us can remember again, a saying of Phillips Brooks, for instance, that never throughout the whole course of his ministry had he preached a single sermon on the conflict between science and religion. That was rather unusual then, but now it is not unusual. For that alleged conflict has now become an anachronism; it is obsolete and gone, or nearly, though not altogether gone; for it still lingers on, or the echo of it does, in some belated minds, as a rudimentary survival of a past generation.

But how rapidly things have changed in these later days! Science is not hostile to religion now or to the spiritual postulates of religion, and the voice with which it speaks, like the voice of modern philosophy, is beginning to take a spiritual accent on and to give a spiritual message. Lest it should be thought that I am biased in my opinion by my own religious calling, let me quote what an up-to-date scientist has said; and although he does not say anything that you do not already know, it may be well to hear it from a scientific source:

"The foundation on which has rested," he says, "the material school of thought, from Lucretius down to the present time, is the ultimate atom of matter, which was supposed and alleged to be the simple and primal basis of the universe and of all reality. Of late however," he continues, "this foundation has been rudely shaken, if not overthrown; for now we know as the result of further scientific analysis that the atom of matter, although of inconceivable minuteness, is in its structure exceedingly complex, at least one hundred millions being contained in the least visible point under the highest microscopic power. It is in short a solar system in miniature, and each of these atoms again consists of still more minute negative electrons swiftly revolving around some positive central nucleus. Even the comparatively gross and complex atoms of gaseous matter move among themselves so swiftly that each of them encounters its neighbor some six thousand millions of times in every second."

These are inconceivable and overwhelming figures, but they are scientific figures, figures which go to show that all the things we see and touch and handle or sensibly perceive, that all phenomena are but unseen molecular motions in the all-pervading, impenetrable, inscrutable, elusive ether of space. And so, he adds significantly, science in its progress is resolving the seen into the unseen and confirming what we have long ago been told, that "the things which are seen were not made of the things which do appear."

I have quoted in substance the language of Sir William Barrett, F.R.S. As the result therefore of that infinitesimal analysis which

represents the trend of modern scientific thought itself, science itself has sifted itself from the "ore of materialism", and matter is seen to be not the primary but the secondary expression of reality. Or, putting it in another way, the current of scientific thought as it has been traced further down the stream, and still further and further down, has been found at last to vanish and disappear and go into things unseen and eternal, thus widening out the horizon of our modern thought until it has become a spiritual horizon and given to our human life a spiritual environment.

Here then we have the two voices of the age, its two interpreting voices, not imposed upon it but proceeding from it, its philosophy and its science; one of them testifying to the reality of a spiritual life, and the other to the reality of a spiritual environment. But that is the voice or message of the Gospel of Jesus Christ, the reality of a spiritual life in the midst of a spiritual environment. This Gospel therefore of Jesus Christ is not something obscurant or out of date, but something rather up to date, the very latest date, and giving to the modern world for its modern needs and uses a circulating medium which, although it was minted long ago in the past, is now more than ever the current coin of the realm, ringing real and true. Or, changing the metaphor, this Gospel of Jesus Christ is not an evening twilight, beautiful and peaceful yet slowly fading away and receding into the dark; it is a morning dawn, full of hope and promise, rising over the hills, filling the valleys and flooding the plains and making clear or clearer what the modern world itself is beginning to perceive,—the reality of a spiritual life in the midst of a spiritual environment. We sometimes hear men talk or speculate about the religion of the future and what it will or ought to be, that religion of the future. Well, personally I have no misgivings about the religion of the future; but even if I had, we are not living in the future, we are living in the present, we are feeling the needs of the present, we are facing the evils of the present; this living, beating, throbbing Present, with all its hopes and fears. And whatever the religion of the future may be—and sufficient unto the future is the future—the religion of the present and for the present, for its present needs and ailments and for the confirmation of all its brightest hopes, is the old, or if men please to call it so, the old-fashioned religion of the Gospel of Jesus Christ, asserting and proclaiming what the present age itself through its own self-revealing or self-interpreting voice is beginning to perceive—the reality of a spiritual life in the midst of a spiritual environment.

And this testimony of the age is not confined to a certain part or section of the age, *our* part of it, and which with a self-flattering complacency we are wont to call the more cultivated part, and then to speak of the other part as something foreign to us. We cannot make that cleavage to-day; it does not exist; there is no foreign part; the very word "foreign" is passing out of use, if not from the vocabulary of the Church, at least from the vocabulary of the age; and Kipling notwithstanding, the east and west can meet and do meet, they are meeting now; not merely in armed preparation for war, but in something which in time will do away with war. They are meeting to-day in thought, in the real, true, and sober thought of the age. They are meeting in scientific thought, the science of the west penetrating the east. They are meeting in philosophic thought, the philosophy of the east penetrating the west. Or, putting it in another way, the new spiritual philosophy which is springing up in the west is touching, meeting, and mingling with and appealing to the east. I was recently told by a gentleman (not a missionary) who had had exceptional opportunity for noting and observing the thought habit of modern Japan, that the thing which there impressed him most was not the remarkable physical or material development of the nation, but the avidity, "the remarkable avidity," he called it, with which the philosophical writings of Eucken (not his recent pronouncements but his philosophic writings) were sought, read, and studied by the people of Japan. It amounted, he said, to almost a physical hunger.

Yes, the east and the west are meeting to-day, and there as here, the real, true, and sober thought of the age is beginning to bear witness to the reality of a spiritual life in the midst of a spiritual environment. Everywhere, both east and west, the age is ripe and ready for the Gospel of Jesus Christ; and if the Church would do a really modern work, abreast of the time and up to date, it must do a foreign work, or what it still persists in calling a "foreign" work. I have not the time to dwell on this, or to speak of the Church's method through its Board of Missions of carrying on this work. That is a matter of detail which does not come within the scope of my present purpose, and I will say but this,— If the missionary method of the Church through its Board of Missions is at the present time faulty and defective, let us by all means correct it, but let us not turn the power off; rather let us try while improving these mechanical things, to keep the power on. For it is the mark of statesmanship in the Church, as elsewhere, "to improve the machinery without impairing the energy which keeps the machinery in motion." But that, as I have said, is a matter of detail, and I am speaking now not of details but of fundamentals. What I am trying to stress and emphasize is this,—that the present age is ripe for the Gospel of Jesus Christ, and that now is the time for the Church not to delete or lower or compromise its spiritual message to men, and not to hold it back from either east or west, but more confidently than ever, more hopefully than ever, to publish and proclaim it, and to call upon the people, east and west and everywhere, and in everything, not only in every private thing, but in every thing, public as well as private, to seek first the Kingdom of God. In that way too will it help to make the new democracy which is coming, which is surely coming, which is rising on the world and spreading through the nations both in the east and west, and which neither state-craft, nor Caesar-craft, nor war-craft, nor Church-craft can stop; not chiefly or not merely a scramble and a greed, a greedy grab and scramble, by nations or by individuals, but a great and growing spiritual force for the social growth and progress of the world, and to help it thus to reach that destiny still undetermined which in the providence of God awaits it in the future.

I referred at the outset to the present war: How shall we heal or cure that strife whose fearful loss and ravage, whose manifold forms of suffering it is imposible for language to depict? Or how shall we prevent a future recurrence of it? By international treaties and arbitration courts? All that of course is good, very good. It is helpful and much to be desired and should be in every way encouraged and promoted. And yet must we go more deeply down than that, more deeply down than nationalism, with its national prides and ambitions and national glorifications; otherwise we shall find that we are building our national houses on the sand, and that when the storms of passion, of national passion come, and jealousy and greed, and frictional attrition and all the winds and tempests of national pride and honor come, and beat upon those houses, they will surely fall, as they are falling now, into the desolations and desecrations of a war without a parallel in the history of mankind, and shall be made to see as we are seeing now, how great is the fall thereof.

Yes, we must go more deeply down, and touch and reach foundations, and build upon a rock; and Jesus Christ is the Rock, not only for the security of the individual life, not only for the security and safety of the Church, but also for the security and safety of the nations; and not until the nations hear and heed His voice, speaking and saying to them, "Seek first the Kingdom of God," will strifes and wars and national conflicts cease, and national strength and safety and national greatness come.

It is a hard thing to attempt, even to attempt this kind of national greatness, harder far than fighting. It is a brave thing to attempt, braver far than fighting; but it is coming. The real, true, and sober thought of the age is preparing the way for its coming, and the wars of the nations cannot stop, cannot hinder its coming. Through failures and reverses as well as through successes, under the helping guidance of the Christian Church, teaching, preaching, and LIVING the Gospel of Jesus Christ, it will continue to come.

"Strive if ye will, to seal the fountains
That send the Spring thro' leaf and spray;
Drive back the Sun from the Eastern mountains
Then—bid this mightier movement stay.

"It is the dawn of Peace. The Nations
From East to West have heard a cry;
Though all Earth's blood-red generations
By hate and slaughter climbed thus high,

"Here—on this height—still to aspire,
One only path remains untrod,
One path of love and peace climbs higher—
Make straight that highway for our God!"

"A FEW SHORT WEEKS AGO"!

A few short weeks ago
The Belgians thought their happy land secure,
But now, what anguish must their hearts endure!
What comfort shall they know?

A few short weeks ago
Fair France and England were at peace with all,
Now soldiers answer to the trumpet's call,
And blood in streams must flow.

A few short weeks ago
The Germans were at peace with all the world,
Now, weeping women see the flag unfurled;
Men march to meet the foe.

A few short weeks ago,
And now, O God! the cries of misery
From wounded, dying, reach us o'er the sea;
Our hearts must bear this blow.

A few short weeks ago
We dreamed, alas! of universal peace.
O God, in mercy, cause the war to cease;
On us Thy peace bestow!

MARTHA A. KIDDER.

THERE is a love which can find its one expression in sympathy and all its happiness in understanding.—*John Oliver Hobbes.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR
Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

"LIGHTHOUSES" IN PENNSYLVANIA COAL SECTION

IN reply to my inquiry as to the Lighthouses in the coal districts of the diocese of Harrisburg, Bishop Darlington replies as follows:

"I fear there is nothing new to tell you concerning the 'lighthouses' or parish houses of our missions in the coal mines. I have $500 on hand now, with which I would like to start a new work in a most needy coal mining town. I cannot, however, get any of the officials to aid in any way. They will not give me the ground on which to put my house, and some of them feel averse to have anything done; neither can I get any clergyman, or have I any money to put any clergyman in the town, nor a deaconess, who would have time enough to make a boys' and girls' club house a success.

"If I could get some men or women who would be willing to go into a town of this kind and would build up the work, we could begin as soon as the house was erected. I know of no more needed work, and volunteers to take it up at their own expense are very hard to find.

"Lumber can be obtained at moderate prices, and for $1,000 frame buildings without cellar and unpainted on the outside, with room for a large stove in the center, can be erected, where the boys and girls can meet and where the classes and clubs can rally, and larger room additions can be made as needed. It is well to begin, and let the boys and girls and their parents help build the extensions. If you could find any volunteer workers of the right kind, probably in time good friends would be interested and salary would be paid. Of course we have services on Sunday, but visiting clergymen cannot do very much good."

This makes a very stirring appeal to which it is hoped there will be a prompt response. There is no section of the country where work along social service lines will yield a more abundant harvest.

THE INFLUENCE OF ACCOUNTING

Charles F. Gettemy, of the Massachusetts Bureau of Statistics, illustrates the conditions of accounts in many of the Massachusetts towns and the attitude of some of the local officials by quoting the following letter received by the Bureau, signed by a town treasurer:

"Enclosed please find the report of the town of . . . ., in a condition which I do not like to send in but I can't seem to make it balance.

"I have worked at it a good deal, but to no effect, so I thought I had better not put it in ink.

"The several items are correct, I am sure, but when bunched they don't jibe.

"If you can use this report, all right; if you can't you will have to look up another man to straighten it out. I have worked on it all I am going to.

"The debt sheet enclosed is O. K."

In commenting on this letter, Chief Gettemy said it was typical of others which might be cited, and while it might be calculated to evoke amusement, it is not without its serious aspect.

In another part of his report the Chief said:

"I think I risk little in saying that for every dollar lost through defalcation or actual dishonesty, one hundred have been lost or wasted through loose, unbusiness-like methods of handling finances, and failure to keep the citizens properly informed from year to year by means of reports compiled so as to reflect actual current conditions, not only with technical exactness, but in language easily understood by the ordinary citizen."

HOW CRIMINALS ARE MADE

The average boy who grows to be a criminal and therefore an enemy of society, does so, in the opinion of Judge Scully, of the Boys' Court in Chicago, because he is lonesome. Here is what the Judge has to say on the subject:

"In the Boys' Court I handle an average of 2,500 cases a month, or 100 cases a day. Let me say to you, citizens of Chicago, that 75 per cent. of these boys should not be brought into court at all.

"In all this great city there is not a place, unless it be a police station, where the homeless boy can go. There is no one to whom he may turn for aid—no one to reach out a helping hand and say, 'Come, let me be your friend.'

"Picture for yourself a home wherein a young boy is the victim of the abuse of a drunken father and mother. Imagine the boy running away when he can stand such environment no longer. Follow him to the place where his instinct leads him—the big, merciless city.

"He arrives, after days spent in being battered about on freight trains. His appearance prevents him from getting any sort of job. He may spend days or weeks or months in sleeping in sheds and freight cars, practically starving the while, before some policeman picks him up and brings him before me.

"Now, such boys as this—the big majority—are not bad. They have souls and hearts as big as your own boys."

ST. PAUL'S parish at Newport, Ark., is effectively reaching a community of 5,000 people through its parish house, which is a home for the boy scouts, a civic improvement club composed of women, a large athletic club, a Castle of the Knights of King Arthur reaching twenty-seven boys, and a Court of Queens of Avalon reaching about thirty girls. There is a community playground in connection with the parish house which is used constantly. One of the features of the playground is that Thursday afternoons are given over to the little tots for stories and games. This time is called "the children's hour." The latest addition to the social activities of the parish is the Men's Club, which embodies some interesting ideas and a possible means of bringing together a badly broken up crowd of men. The rector of the parish in charge of all of these activities is the Rev. Lee W. Heaton.

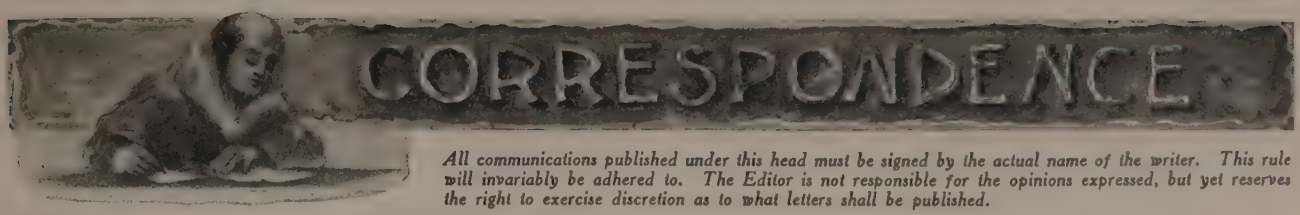
THE COAL MINE managers in Colorado are seeking to put their views before the American public. This they have done through a series of weekly bulletins. Now these have been brought together in a pamphlet entitled *Facts Concerning the Struggle in Colorado for Industrial Freedom.* It is signed by a committee of coal mine managers representing the Colorado Fuel & Iron Company, the Victor American Fuel Company, and the Rocky Mountain Fuel Company. It is to be hoped that this document will be referred to the commission of the Hon. W. L. Mackenzie-King which has recently been appointed by the Rockefeller Foundation to investigate industrial conditions in this country.

THE MASSACHUSETTS Bureau of Statistics (of which Charles F. Gettemy is director) has been making an inquiry in cooperation with the Women's Educational and Industrial Union into the subject of industrial home work in Massachusetts. The results have just been published in an elaborate report which contains a number of interesting illustrations, instructive tables, and a comprehensive bibliography.

A SCHOOL OF SOCIOLOGY has been organized in St. Joseph, Mo., by the Central Council of Social Agencies and under the direct supervision of the Young Men's and Young Women's Christian Associations, the motto of which is: "Social Service consists in helping people know their rights and to get them—to know their obligations and to discharge them."

THE MASSACHUSETTS Social Service Commission invited the representatives of the textile employers and of the labor union to meet its members at dinner to discuss informally the labor problems in the textile industry. A most friendly, illuminating, and helpful discussion took place.

AN ADVISORY PAMPHLET on camp sanitation and housing, specially designed for those who are interested in labor camps, has been issued by the California Commission on Immigration and Housing.



All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

MISSIONARY SCHOOLS AND HOSPITALS

To the Editor of The Living Church:

THE Rev. W. N. Webbe, in your issue of September 12th, says: "In view of the fact that the Japanese are the peers of any of the civilized nations . . . in the theory and practice of medicine, I venture to suggest that the best thing we can do is to turn over our hospitals and medical schools to the Japanese government." Later on he suggests a similar course with regard to our schools and colleges.

The underlying assumption that our hospitals exist primarily for the purpose of teaching the theory and practice of medicine is inaccurate. The hospitals and also, the schools and colleges have their *raison d être* in the widely prevalent belief that they are a real aid to the spread of Christianity. If this belief were clearly proved to be erroneous, I venture to think that no missionary would advocate the further maintenance of mission hospitals, schools, and colleges.

Would not your correspondent's protests be as valid against St. Giles' hospital and St. Paul's school in the diocese of Long Island (from which he writes) as they are against St. Luke's hospital and St. Paul's college, Tokyo, where, I fancy, he has never been?

Who wants to "perpetuate on Japanese soil, the P. E. Church of the U. S. A."? None of our missionaries, I think, and certainly none of the Church of England missionaries who work in four of the seven dioceses of the Japanese Catholic Church.

In closing may I add that I envy your correspondent the easy-going familiarity with which he hands our mission *medical schools* over to the Japanese government!

Yours truly, JOHN COLE MCKIM.

Wakamatsu, Japan, October 9th.

THE LATE DR. LUGSCHEIDER

To the Editor of The Living Church:

THE loss of Dr. Lugscheider is a great blow to the work of the Church among the immigrants, and it will be a very hard enterprise to find a suitable successor to our departed brother. I have read a good deal in our Church papers about him, but it has not yet been said how he came into our communion.

As a matter of history only, I wish to say that when in 1901 I was called as missionary to the Italians in the diocese of Long Island, and I was living in Brooklyn, a friend of mine, by name Prof. A. Rizzo, of that city, introduced me to Dr. Lugscheider, who was then giving music lessons to a large number of pupils.

Dr. Lugscheider and his wife became our friends, and were often calling at our home, as we went to theirs, in Third avenue, Bronx. One day he expressed to me his desire to do some religious work. Of course I was waiting for this opportunity. I encouraged him, and introduced him to Bishop Burgess, who licensed him as a lay reader under my charge. He served a few months as a lay reader in Brooklyn, and then, with the help of the late Rev. Damon Knowles, I recommended him to the late Bishop Potter, who received Dr. Lugscheider into the Church, and assigned him as a missionary to the Italians in St. John's Church, Varick street (Trinity parish) and afterward to the immigration work with the city mission.

D. A. ROCCA

General Missionary among the Italians in the Diocese of Bethlehem.

Easton, Pa., October 30, 1914.

A BRIGHT SPOT IN THE WAR CLOUD

To the Editor of The Living Church:

ONE of the bright spots in the dark war cloud that has enveloped Europe and cast its black shadows over the whole earth, is the turning to God of the people of England and our own land. Services of Intercession in England are crowded and the English Bishops are calling upon their clergy to keep their churches open, and urge their people to come in daily to make intercession to Almighty God for the nation. In large parishes the parishioners have regular hours, and silent intercession is offered without ceasing during the day and part of the night, the clergy kneeling among their people and taking their regular time also. In our own country, in large cities most of our churches are open all day, but now, in small cities and country towns, notices are appearing in local papers that the church will be open all day, or at certain hours morning and afternoon, and urging the people of the town to stop in for a few moments and pray. Working men and women are invited to stop in their working clothes on their way home from work, and prayer leaflets are placed on a table or shelf in the church.

This is a work in which the aged, invalids, and deaf mutes as well as the active and vigorous, can take their part.

Daily services of intercession are also becoming common. In one small town the rector has a service every week day at four o'clock, as the women of the parish do their own housework and cannot get out in the morning. The service lasts twenty minutes, and twice a week in the evening there is a similar service with a ten minute address one evening. Wednesday and Friday the Litany is said (the *whole* Litany) followed by intercessions. On other days the Lesser Litany, beginning "O Christ hear us," is said with a penitential psalm and intercessions, the penitential office or some psalms and intercessions are said.

Many city parishes are having twenty minute services of intercession daily at noon, or 12:30, which is found more convenient for men. Almost every man can give five minutes of his noon hour and come to the service for that length of time at least.

The Eucharist too is more frequently celebrated. Busy men and women who cannot cut into a morning's work can and do come in the early morning at 7:30 or 7:45 on their way to work, or before the housework starts, and plead for our own nation, for the nations at war, the sufferers of the war, and for the return of peace, the "one perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." Without argument or controversy, men and women in a sinful, suffering, distracted world are learning the value of prayer, and Advent should bring to us this year a new meaning, a new warning, and a new call to penitence and prayer.

The general interest in religion and the hunger for God have come forcibly to my notice in the great demand for a little book of intercessions, originally compiled for a parish league of intercession, of which copies have been kept for distribution in the vestibules of some large city churches and also some summer chapels. I have received most kind and interesting letters from lay people, by no means all Church people, from Maine to California and from Texas to northern New York, who have picked up copies of this book in some church. The prayers are taken almost entirely from the Prayer Book and the readings are extracts from some of the works of the most noted writers on religious subjects. I shall be glad to send a copy of the book to any one making the request and sending with it two two cent stamps addressed to me as follows: Mrs. Horace Brock, 1920 Spruce street, Philadelphia.

October 28, 1914. D. N. C. BROCK.

THE EUROPEAN POINT OF VIEW

To the Editor of The Living Church:

WITHOUT wishing to assume the rôle of critic, I cannot but remark upon the vast amount of misinformation published by your Lausanne correspondent in his letter of September 28th. It is hardly possible to imagine that anyone could have failed to know that the Austrian archduke murdered at Sarajevo on June 28, 1914, was not the son but the nephew and heir of Emperor Franz Joseph. Again, M. Sasonoff, of whom your Lausanne correspondent speaks as "the Russian secretary of war," is, in fact, the Russian minister of foreign affairs; while General Soukhomlinoff is the Russian war minister.

Not wishing to enter into any controversy, I will say nothing in regard to your correspondent's total misconception of Russia's attitude toward the Slavs of the Balkan states, merely citing these two points to show to what degree his statements may be relied upon. SOPHIE RADFORD DE MEISSNER.

Washington, D. C.

To the Editor of The Living Church:

YOU will not mind, I trust, if, as an old subscriber (of many years' standing) I write to you and express my regret at the printing of the article "The War as Viewed from the Continent." It is the more regrettable because by your headings you appear to endorse it as trustworthy and fair. I had thought that it had been indisputably established by documentary evidence, to some of which your correspondent has presumably not had access, that Germany was solely responsible for the war. The slighting reference

to England at the close is particularly irritating. "Presbyter Ignotus" speaks of having been muzzled. What a pity you did not muzzle Mr. Nies! Yours truly,

Hamilton, Ont., November 4th. C. B. KENRICK.

[We shall be greatly surprised if our readers, whether in Canada, in England, or in the United States, shall in any degree sympathize with the foregoing letter. That entire justice shall be done to the Continental point of view in our columns will be our continued desire; not because that point of view is our own, but because one cannot understand the war intelligently unless he tries to learn, not only what are the actual facts but also what each of the parties thinks are facts. If everybody agreed upon all the facts, there would probably be no war; and for any party to refuse to learn what the other party thinks are the facts, does not help in the slightest degree. Beyond that, the editorial point of view may always be discovered in the editorial columns, and nowhere else; and no writer for THE LIVING CHURCH is or will be "muzzled," except to the extent that every thinking man and professing Christian is particularly cautious about his language in a time of serious stress when thoughtlessness of utterance may easily add fuel to the flames. "Set a watch, O Lord, before my mouth, and keep the door of my lips," may well be the prayer of any who may be called upon to speak on the issues of the war.—EDITOR L. C.]

THE WAR. THE POPE

To the Editor of The Living Church:

PERMIT me to write you a few lines. As far as I know, Bernhardi's book does not express the opinion of the German nation, but only his own and perhaps a few erratic men like him. I have not read the book myself and can only judge from the quotations I have seen in various papers. Besides I have read criticisms of his book in German papers which condemned him. Personally I believe that there shall be wars to the end of time and that all war, like any other scourge in the hands of God, is apt to purify the moral atmosphere. The religious papers of Germany speak in glowing terms of the "mobilization of the heart" which the present war brought about. It has strengthened both orthodox Protestantism and Catholicism, both of which seemed to show signs of decay. Religion will receive a strong and lasting impetus from this war. I am inclined to think that a war every fifty years may be considered in the light of a disagreeable and painful but more or less necessary remedy against the subtle poison which a long peace is calculated to inject into our social body.

In a former issue you said that it was illogical for Catholics to say the power of the Pope is greater than that of the cardinals who "create" him. Allow me to say that the cardinals simply elect the bearer of the office, but the power and authority is bestowed by God.

I notice that Dr. van Allen spoke on "England and the Holy War" at the Catholic Club in Boston. Could that lecture be had in print? Yours very truly,

F. M. LYNK,
Editor *The Christian Family.*

Techny, Ill., November 6th.

PRAYER BOOK REVISION

To the Editor of The Living Church:

LET me ask the committee on the Enrichment of the Prayer Book to give us an Introit, Collect, Epistle, and Gospel for funerals and other requiem celebrations of the Holy Communion. We can use the introit, collect, etc., of the day; but where is the sense in using such as have no bearing on the occasion, when there are such fitting prayers and passages of Scripture as the Collect, Epistle, and Gospel to be found in the Burial Office of our first reformed Prayer Book?

Such Introit, Collect, etc., could also be used on All Souls' day, just past. Now we must either take no notice of this day or remember all the departed on All Saints' day. The latter course results in teaching either that all the departed are in heaven, which is contrary to the Creed and the Scriptures, or that they are all in hades, which is contrary to the Hymnal. I beg of the committee to save us from this muddled eschatology by making provision for these needs.

And in this connection let me ask them to provide also an Introit, Collect, Epistle, and Gospel for nuptial celebrations of the Holy Communion. G. H. SHARPLEY.

Corry, Pa., November 3rd.

THE LATE REV. DR. WILSON

To the Editor of The Living Church:

I SEE a letter in your issue of October 31st, quoting a Chicago newspaper on the subject of clergy pension, life insurance, etc. To give point to the subject the reporter has drawn on his imagination by referring back to the sudden death of the Rev. Dr. Wilson, late rector of St. Mark's Church, Chicago, saying that he left his family unprovided for. Your correspondent quotes the newspaper as though it were information of which he had first-hand knowledge, and thereby increases the embarrassment of Dr. Wilson's family by disseminating to a larger public statements which have no foundation of truth. For a man to have been rector of a large city parish for twenty-three years and to leave his family "unprovided for" at the end is evidence of a carelessness or incompetence which few of us would care to own. Dr. Wilson did not leave his family unprovided for. I speak knowingly, being one of the family. It hardly seemed worth while to attempt a correction in the daily press, but I will thank you for the privilege of doing so in your publication.

Whether the similar reference to the Rev. Mr. Buisch of Kenosha, Wis., is any more reliable, I do not know. We all believe, of course, in clergy pension, but in adducing arguments to advance the cause we shall do well to verify the facts.

Yours truly,

Chicago, November 5th. FRANK E. WILSON.

ALL SAINTS AND ALL SOULS AT NASHOTAH

(*Continued from page* 47)

per, first Missionary Bishop of the American Church; William Adams, with Breck one of the founders of the House and for fifty-five years a teacher and professor within its walls; Azel Dow Cole, for thirty-eight years president of the House; Isaac Lea Nicholson, Bishop; Walter R. Gardner, sometime president of Nashotah; the brilliant Edward R. Ward, and many others who gave of their labor and prayers for the work.

The light was fading in the west as the procession returned to the chapel, the torches of the acolytes gleaming more brightly in the nightfall, and clergy and students, once more entering the choir stalls, sang the tender and touching Vespers of the Dead.

THE MEETING

What went ye out to see,
Kaiser, and Czar, and King,
Whom do ye seek?
Through pathways of the slain,
Shall Christ return to reign—
Jesus, the meek?

If you should find Him there,
Pacing some battlefield,
What would you say?
Or, if brought face to face,
How shall ye find the grace
Shamèd to pray?

If He should look at you,
Gazing your soul into,
Where would ye hide?
Under great stacks of dead
Cover your royal head,
Or how abide?

If He should speak to you,
Saying, "Thou lovest Me?"
What answer give?
"If so, then feed My sheep!"
Could ye find tears to weep,
Courage to live?

If He stretched forth His hands,
Once more forgiving you,
Wouldst take and hold?
Or, when the cross-scars seen,
Wouldst cry: "I am unclean:
My soul is sold?"

W. B. SCOFIELD, in
Worcester (Mass.) *Evening Gazette.*

AUTUMN LEAVES

Ye are prophets of death, of the grave and its cold;
But ye whisper of peaceful sleep under the mold,
Of sorrows forgotten in heaven's warm fold,
And ye shower down on me God's love with your gold.

LE ROY TITUS WEEKS.

YOU, WHO HAVE YIELDED so readily to your friend's persuasion, and have joined him in doing wrong, you know not how many times a very little resistance would have saved both him and yourself; you know not how many times he was hesitating already, and would have drawn back altogether if you had but given him an opening to do so; you know not how often, at the very time he was arguing with you, he was in reality arguing against his own conscience, and might have been turned back with ease if you had not given way.—*Frederick Temple.*

Ontology; or the Theory of Being. By P. Coffey, Ph.D., Professor of Logic and Metaphysics, Maynooth College, Ireland. London: Longmans, Green & Co. 1914. Price $3 net.

Coming as it does from the pen of a professor at Maynooth, we are not surprised to find that this work is intended to supply the want, "really felt by students of philosophy in our universities," of an English text book on metaphysics from the scholastic standpoint. As such it is a valuable contribution to the literature of philosophy available to the average student. Its limitations are, however, obviously to be taken into account. The writer frankly assumes the "modern realism of Aristotle and the Schoolmen" as his basis. Many scholastic theories, he tells us, which are now commonly regarded as possessing only an historical value for the student of philosophy, are really, though "in an altered setting and a new terminology," as fully and keenly debated by recent and living philosophers of every school, as they were by St. Thomas and his contemporaries.

Notwithstanding this statement, however, we do not find any extensive discussion of present day schools. The writer's business is to set forth the traditional philosophy of the Roman Church in modern terms. Partly for this reason and partly because modern philosophy has placed more emphasis upon epistomology than upon ontology, he does little more than allude to even the most distinguished of modern philosophers. Such writers as Royce and Bergson are barely mentioned. Some earlier men of distinction—Lotze and Fichte, for example—are not even named. If, however, one wishes a statement of the scholastic philosophy, shorn of the mediaeval verbiage, he will find it nowhere better than here.

A Platonick Discourse upon Love. By Pico della Mirandola. Edited by Edmund G. Gardner. The Merrymount Press, Boston.

The Canzone upon Love, of Giralomo Benevieni, quaintly called "the Sonnet" by Thomas Stanley, the translator, was the occasion of the accompanying Platonick Discourse by Giovanni Pico della Mirandola who was his most dear and intimate friend. They were both favorites of Lorenzo dé Medici. Pico was present at the wonderful death-bed of his patron, and, a devotee of Savonarola, was only prevented by an early death from undertaking a preaching mission. Beneviene lived to a great age and was buried by his friend in San Marco. Both had written early erotic verse after the fashion of the time, which they destroyed.

Of the three books of the Treatise, only the third is an actual commentary on Benevieni's Canzone, the first two containing a philosophical scheme of God and an exposition of the mystical creed of love wherein, severed from the body, it burns with desire for the perfect, celestial Beauty. The degradation of language has been a favorite theme of the pessimist. Certainly "platonic love" has been corrupted from noble to vile using. In the thought of Benevieni we see Love,

> "Which all Heaven forms below, bestowes
> By this descends that shower of light
> Which upwards doth our minds invite.
> By this th' Eternal Sun inspires
> And scales with sacred lustre fires."

The original publication was in Florence, 1519; Stanley's translation in London, 1651. This is VII. of the Humanists' Library, edited by Edmund G. Gardner, whose introduction is a literary gem. The title page is by T. M. Cleland, and the Merrymount Press spells the beauty of the little volume.

Erving Winslow.

Christianity and Economic Science. By. W. Cunningham, F.B.A., Archdeacon of Ely. New York: Longmans, Green & Co. Price 90 cents.

This little work has a special interest through its dealing with a phase of history very widely ignored. Indeed, a generation ago such a book would have been impossible. Ruskin's generous rage against the political economy of his time was, in part at least, justified by its utter dissociation, not only from all religious, but even from all human considerations. To those trained in the school of thought in question it may come as a surprise, or perhaps as a relief, to learn that this was but a passing phase of economics. Archdeacon Cunningham traces the development of economic science, with its shifting emphasis as the monastery, the town, and the nation became the unit. From monastic communism he draws conclusions which should be taken into account by those who wish to see modern socialism attain a similar success. Particularly interesting at the present juncture is the appendix upon the "Economic Basis of Universal Peace," with its warning against expecting too much in this direction. "Economic cosmopolitanism is not such a proved success," says the author, "that it is wise for those who are advocating Universal Peace to take it as the basis of their claim." He could hardly have foreseen, however, so somplete a breakdown of the "Peace of Dives," as has occurred.

The Modern Church. By Philip A. Nordell, D.D. New York: Charles Scribner's Sons.

Christianity has been not only so divided, but so varied that it has baffled even intelligent observers. Is it not true that this confusion is largely caused by its complexity, which has dissipated and benumbed the interest of the ordinary man? This confusion, too, has been increased by the rapidity with which society has changed, and Christianity has correspondingly changed its methods. It is therefore a great service which Dr. Nordell has rendered in giving within these 333 pages a clear outline and a fair statement of all the larger endorsements of activities which are common to characteristic American people to-day, excluding the Church of Rome but including the Episcopal Church, at least as far as the author knows and understands it. At no point does he say anything with a derisive or antagonistic motive, and if allowance is made for his imperfect perception of Eucharistic worship expressed on page 50, the book is without offense, and errs only in its omissions. It is a successful effort to write without bias. The author does not, however, wish to conceal his sense of the practical value of the liturgical element in worship, nor of the absolute need of systematic instruction; and of the culture of continuous spiritual growth. True to his title, he goes beyond the traditional interests of the Church, discussing fairly the relations of Christian work to changed conditions. He has intelligent chapters upon Rural Problems, Relations of Religion to Charity, Social Service, Intemperance, Industrial Problems, Prisons and Reformatories, Protection of the Family, Schools, and the Duties of Citizenship. The book is a little encyclopedia, cast in the form of fifty-two lessons, followed by a list of references and questions of review. It is obviously meant as a text book for a year's course, and yet its form does not hinder its being read through with ease. There can be no doubt that the use of the book in Bible classes and other groups would give to people's Christian interest a clearness and intelligence which it so often lacks. Would that as complete and sensible an account of the Episcopal Church could be put into the hands of all our coming generations.

The Gospel of the Knowledge of God. Short Addresses by the Rev. Archibald F. Robson, M.A., Vicar of West Malvern. London: Wells, Gardner, Darton & Co., Ltd., 44 Victoria Street, S. W.

These thoughtful utterances are true to their title and to their keynote expressed on the title page in these words of Father Tyrrell's: "The truths by which we live are few and simple."

What justifies the publication of these little sermons? Large of truths in brief form stated in a style which never lacks grace and never needs encumbering ornament. Their message is that of God as a real factor in life, the animation and strength of His Church, the personal center of our hope and joy in eternity.

The author touches gently, if at all, upon questions and controversies of the day, and yet there is in each of the addresses a certain intense timeliness; and strongly implied suggestion that if man knew God more truly, some recent controversies would have been unnecessary; and that if His presence were more appreciated in His Church, Disestablishment would seem of minor importance. The brevity of the addresses and the clarity of their style would give the book a special value for reading at weekday services; and for the ministrations of lay readers.

Real poetry characterizes a little book, *Sword Blades and Poppy Seeds*, by Amy Lowell, author of *A Dome of Many Colored Glass*. The author aptly expresses the belief "that poetry should not try to teach, that it should exist simply because it is a created beauty, even if sometimes the beauty of a Gothic grotesque." This may not be altogether a fixed article of belief, for in connection with much "created beauty" there are serious subjects discussed at times in these poems and always very happily. Many of the poems have appeared in the pages of various magazines, and one asks for the published volume a cordial welcome at the hands of those who delight in good literature. [Macmillan Co., New York. Price $1.25 net.]

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

BY the courtesy of Rev. Dr. Washburn, rector of Christ Church, Philadelphia, we are able to give our readers the following extracts from his sermon on the one hundredth anniversary of the forming of the first Church Sunday school, of which we spoke in the last article of this Department.

"With such traditions and habits inspiring them, evidenced, as I have thus briefly indicated, by the zeal for learning monumentalized in the library, expressing itself in the parochial school and in the university and in the founding of the Episcopal Academy, it is quite natural and inevitable, is it not, that the group of men worshipping in this old sanctuary should relate themselves hospitably to the enterprise of Robert Raikes and become the pioneers of the Sunday school movement in this land.

"As early as 1788 we find this record:

"'At a meeting of the Vestry on Monday the 3rd of November, 1788; Present, the Rector, Mr. David, Doct. Clarkson, Mr. Bukham, Mr. Claypoole, Mr. Powell, Mr. Swift, Mr. Wynkoop, Mr. Cox, and Mr. Towers, Church Warden, Colonel Gurney, the Rector laid before the Vestry a plan of a free school for boys, to be under the care of the Trustees of the Episcopal Academy, intending to include when sufficient funds should be raised, a Sunday school as also a school for girls, and confirming a proposition for Charity Sermons to be preached annually to assist in the support of the same. Whereupon resolved that the Vestry consent that the Rector and the assistant Ministers of these United Churches, may annually in the month of May, preach sermons for the benefit of said Charity schools; and in consideration that equal care should be extended by the well disposed of both sexes, this Vestry earnestly recommends that the plan of the S. School be extended to girls from the beginning, and that the monies arising from the sermons above mentioned be applied toward supporting the whole.'

"It was at that time deemed venturesome to attempt to introduce for popular use an innovation so characteristically English in origin.

"However, Bishop White proceeded to detail the scheme to the congregation; and presented it in the light of moral improvement rather than spiritual regeneration. In this way it attracted several rich men who were not confirmed Churchmen. Christ Church at that time was the gathering place of many such. The plan deeply interested Benjamin Rush, among others. These men drew in others without the parish sphere of influence, notably Quakers—and in 1790 formed the First Day Society. Bishop White was chosen its president and a number of First Day or Sunday schools were at once started in various parts of Philadelphia and its liberties or environs. We need not dwell upon the fortunes of this enterprise. Suffice it to note that it paved the way for the essentially new step forward, which our Church leaders thereupon took, and which we are met to recall to-day.

"THE STORY is admirably told in detail by our brother, the Rev. Oscar S. Michael, in his valuable work, *The Sunday School in the Development of the American Church*. In concisest terms it is this:

"'In the fall of 1814, Jackson Kemper and James Milnor, Bishop White's assistant clergy at Christ Church, began an afternoon Sunday school and a night service in Commissioners' Hall in the Northern Liberties of Philadelphia, which resulted in the formation of the parish of St. John's, Northern Liberties. This was the first school officially incorporated by any religious organization in America and preluded the general adoption during the next three years of the institution in its developed form by most Church organizations in the country. Utterly simple and unostentatious was the deed. Quite insignificant in comparison with much that was transpiring; and yet who can measure the beneficent results that have issued from it? To whom do we owe more than to those three pioneers—White, Kemper, and Milnor?

"'Let us follow the movement a little further down the stream. Two years later these same men opened a similar school in the parish itself.

"'In 1816 there were only four Episcopal churches in the city, and three of these were united under one corporation, namely Christ Church, St. Peter's, and St. James; of all of which the Rt. Rev. William White, D.D., the Bishop of the diocese, was rector; and the Rev. James Abercrombie, D.D., the Rev. Jackson Kemper, and the Rev. James Milnor were assistant ministers. The Rev. Dr. Pilmore was rector of St. Paul's.

"'As a preliminary step to organization, a meeting of young ladies belonging to the Rev. Mr. Milnor's Bible class was held at a school room in Ranstead Court on Tuesday, February 13, 1816, to form a society for instructing the poor in religious knowledge on Sundays. There were present twenty-seven ladies; twelve of whom were from Christ Church, eight from St. James' Church, five from St. Peter's Church, and two from St. Paul's. It was agreed to open a school at Christ Church; which was done on the following Sunday, February 18, with ninety scholars and twenty-seven teachers present.'

"After meeting thus two Sundays, Mr. Milnor and Mr. Kemper, assistant ministers, advised that the Society should be divided so as to form a school in each church. Announcement was made in the United Churches and a society was formed in each of them. The ladies of Christ Church met and the officers which had been chosen by the first society all happening to be from Christ Church, they were contineud on as before. The scholars were divided, those nearest to St. Peter's and St. James' being sent to those churches. But new ones were readily collected in the vicinity of Christ Church, and on Sunday, March 10, twenty teachers, all of Christ Church, assembled with nearly one hundred scholars in a school room in Church Alley near Third Street.

"Mr. Kemper manifested great zeal in the work, going to different societies for Bibles; obtaining at a book store loose sheets with the *Te Deum* and the Creed, and having them pasted on the cards for the scholars to commit to memory.

"After Sunday schools were established in his own churches, the Bishop makes frequent mention of them in his annual addresses to the diocesan convention.

"In that of May, 1818, after commending to the Church in Pennsylvania the Advancement and Missionary Societies just then ordained, he says:

"There is another species of charitable institutions which I beg leave to recommend on this occasion. It is that of the gratuitous instruction of the children of the poor in Sunday schools. In the country in which these schools were begun they have been found the happiest expedient yet devised, for the clearing of the streams of corruption at their source. The records of their effect on the moral state of extensive districts, rests on evidence not to be resisted.

"'It is a fact of great notoriety that over the whole face of the country tnere are temptations to juvenile licentiousness peculiarly operative on the first day of the week, and tending to make its returning rest a cause of corruption instead of its being, as it was designed and by the experience of the ages proved it fitted to be, the best preservatives of morals and decency. The evil is known and felt; the Providence of God points to the remedy of it in the blessing which has been bestowed on the expedient recommended.

"'But it is my earnest recommendation that whatever efforts may be put forth by my reverend brethren for the extending of this species of beneficent institution, the instruction of them embrace the principles of Christian faith and worship, as maintained in this Church and be under the control of its ministry. There is an apparent liberality in the contrary scheme but it is never consistently acted upon as far as my knowledge extends. If it should be acted upon there must be a surrender of Christian verity."

IT IS MOST INTERESTING to read these words written so long ago by the great Bishop of Pennsylvania to whom this American Church owes so much. The danger of loose and "non-sectarian" teaching was clearly seen by him from the beginning. The logical outcome of the "non-denominational teaching," as it is called in these days, could not be better stated than in his closing words, "a surrender of Christian verity." It was this point which, all in ignorance of what Dr. Washburn had quoted in the morning, was emphasized by one of the speakers in the evening session and brought out the comment of Bishop Rhinelander to which reference was made two weeks ago.

Dr. Washburn's sermon at this point passed on to the story of the Philadelphia Sunday and Adult Society and the organization of the P. E. Sunday School and Adult Society in 1817. In this connection he reminds us that one of these early Sunday schools—that of St. Paul's—became the backbone of the Liberian Mission in West Africa, and how the story of the heroic death of Mr. Bankson, their late secretary, at once aroused in the hearts of the young men in St. Paul's the deter-

mination to carry on the work, and several volunteered to take the places of those who had died in Liberia.

The spiritual results of these Sunday schools are noted in the sermon in the following extract:

"'Looking over the old Minute books,', says one who has long been connected with the school, 'for facts which might prove interesting to recall at this time, I find many which prove the value of the Sunday schools, and were very encouraging to us; such as whole families having been brought into the Church through the influence and instruction given to their children; the baptisms and confirmations of the scholars; and the happy death of those who departed young. But as these facts occur doubtless in most Sunday schools it is needless to particularize them here'.

"The amount of Scripture committed to memory by many of the scholars and recited to their teachers in the first years of the school is truly wonderful and almost incredible.

"Thus in 1820 one girl is recorded to have repeated 322 verses of the Bible at one time and 3,113 in the year.

"Another girl repeated 131 verses at one lesson and 2,268 Bible verses and 157 hymns in the year.

"A third girl repeated 112 verses at one lesson and in the year 1,003 verses of the Bible and 140 hymns."

These words from Dr. Washburn's interesting sermon remind us of a very important part of the Sunday school work which there is danger of neglecting to-day. We mean the memoriter work. When the newer books were first put out, this side of the training was almost left out of consideration. The reaction from all memory was naturally towards no memory work. We well recall the comment made by a professor in one of the well known universities in the Middle West, a man who, while not a Churchman, was a devout and active member of his own Christian body, and one who by experience in the city schools as well as in the university was competent to speak. Our discussion was on the impossibility of utilizing a certain course in northern and mid-western schools which has proved so successful in Southern Sunday schools, a course that involved considerable memoriter work. The professor said:

"You must remember that in our northern schools the old fashioned memoriter method has been almost entirely given up, and the children are not trained to learn things by heart. In the South (at the time of which he spoke) this is not so to so large an extent. It is quite easy to see then why a course calling for a good deal of memory work might be successful where children are trained in that method of instruction and yet be a failure in places where that was not done."

But none the less there are things which must be learned by heart, prayers, hymns, portions of the Bible, the congregation's part of the Church services. All these things are part of the proper equipment of a well trained Churchman. How shall they be learned? There are two methods that we would suggest. The one is the method of indirection. If the class would read responsively week by week the parts to be learned, and if at a given time credit could be recorded in some really recognized way, the children would learn what is required almost without being conscious of it. But care must be exercised here that this be done accurately and that the words are rightly pronounced and properly understood. The other way is by direct assignment of so much memoriter work for each Sunday and the requirement that it be actually learned and recited.

There is an excellent list of what should be learned by heart printed with the Standard Curriculum of the G. B. R. E.

"COME!"

Come unto Me! the Saviour saith,
And I will give thee joy for tears;
I'll pour My Spirit in thy life,
And that shall still thy doubts and fears.

Oft when thy heart unquiet lies,
And burdens seem too hard to bear,
My grace shall all sufficient prove,
To lighten every cross and care.

Be not afraid to trust My love;
The world will wane, ere long decline,
But changeless is the love I give—
Eternal as the years is Mine.

Before thy life has longer grown,
Make Me thy Shepherd, no more roam;
Yea, take My hand and share at last
The blessings of My Father's Home.

Charles S. Hurt.

THE RAINBOW BRIDGE

I stand on the brink and gaze
At the City in the Clouds.
In purple and gilden haze
I glimpse the shining crowds.

Between me and yon dome,
The plunging rivers roar;
And yet, yon is my home,
And this a foreign shore.

O heart of me, catch the gay,
Glad colors that there dispart,
And build me a Rainbow Way
To Asgard, O my heart!

Le Roy Titus Weeks.

MARRYING MINETTA

By Frances Kirkland

"IT'S a very interesting package!" Constance Everett, perched on the rector's desk, fingered the postmark yearningly.

"You may open it, my dear!" beamed the rector.

Constance clipped and tore her way into the boxed interior. "Prayer books!" she exclaimed, "White prayer books! There's a bride-to-be, for surely some one is to be married. Who is it—she—they, that is?"

The rector smiled imperturbably.

"You'll have to tell me, you know you will," said Constance, giving his shoulder a little shake. "Anyway, I can guess," she added.

"You'd never in the world guess this time," vouchsafed the rector.

"I guessed the last time," Constance retorted with a pout.

The rector smiled at his imperious young wife, picked up a note from the table and began to read:

"Dear and honored Sir:

"I, Samuel Parkins, being of sound mind and body and a bachelor, do hereby state that I wish to be united in the bands of Holy Matrimony on next Wednesday evening to Miss Minetta Moore of Brooke Street, Summerville Center.

"Yours to command,
"Samuel Parkins.'"

"Minetta!" gasped Constance.

"*And* Samuel," added the rector. "Look at this writing."

Constance looked. "Can we let her?" she inquired.

"I'm afraid we'll have to. After all it's *her* wedding."

"But Minetta's too nice to marry just anybody and besides, who is Samuel Parkins? I'm sure I never heard of him before."

"Neither did I," agreed the rector. "He's a bolt—a bachelor, that is—out of a clear sky. It is possible, however, that we are not acquainted with all Minetta's friends."

"Maybe we're not," said Constance, "but other people are, and I'm going to find out. So far as we have known Minetta has lived unsuitored in her little cottage."

Constance jumped from the desk and was off.

"Remember," the rector called after her, "remember that I am the officiating clergyman and must know the facts."

Minetta Moore's cottage stood at the end of a pretty green lane. It nestled cosily amid much shrubbery; its shining windows twinkled a welcome; its broad door stood invitingly open. Constance could not resist the invitation. "Anyway, why not here first?" she thought. "I won't ask any questions and maybe Minetta will tell me all and the mystery will be cleared up at once."

In her cheery living-room Minetta was sewing yards of white lace on dainty garments.

"I suspicioned you'd run in this morning," she said, smiling up at Constance.

Constance looked at Minetta's bent head with its soft brown hair, scarcely silvered, at Minetta's plump cheeks with the faint flush upon them.

"Minetta, I'm awfully interested," she said eagerly, seating herself on a hassock at Minetta's feet.

"You ain't no more interested than I be," laughed Minetta. "I 'spect he's told the rector and the rector's told you. I don't know as I care; folks will all have to know soon. It's quite an experience at my age, I take it, to be marrying a man I never see before."

"You haven't seen him!" gasped Constance. "Then how?"

"How'd we git acquainted? Well, I'll tell you." Minetta took off her glasses and leaned back in her rocker. "You see,"

she continued, "though we haven't met, we've writ, we've writ a good deal."

Unnoticed Constance gave way to a comprehensive shudder. "But—but how did you come to write?" she asked.

"That's another queer thing about it," Minetta explained. "I'm being married by correspondence same as Al Ferguson's boy was edicated. I saw his ad in a paper," she concluded.

"You didn't—" Constance groaned.

"Yes, I did, too," affirmed the undaunted Minetta. "Some folks wouldn't have had spunk enough, I guess, but I answered his ad and I've answered his letters. He writes real nice letters."

Constance let the conversation drop limply. Fortunately, the happy bride-to-be did not notice the look of alarm that had paled Constance's face. There were things to be shown—dainty handwork brought from its chest, fine preserves for winter eating; Constance must listen to scraps from the precious letters. A full hour passed before Constance hurried home to the rector, hot tears in her eyes and a smothering lump in her throat. She burst into the study.

"Well?" inquired the rector, sticking his pen behind his ear.

"Oh!" cried Constance. "It's a hideous, horrid hoax, and Minetta's so happy!"

"Then we must do our best to keep her so, at least while we investigate," said the rector.

"He's a horrid correspondence cupid, a wicked deceiver of guileles women! She's never even seen him. Oh, I could thrash him!" groaned Constance.

"Never mind about that," said the rector. "He shall be thrashed good and plenty if he's an impostor. He has given a New York address. I'll write our city missionary to look him up."

"How soon can you hear?"

"By Tuesday at the latest. Have a care, Samuel," said the rector, picking up the prospective bridegroom's letter.

"Imagine wanting to be married as much as that," mused Constance, "and all the needlework she's done, and—"

"Possibly Brother Samuel is all right," the rector strove to be comforting.

"Did you ever hear of a correspondence one that was all right?" flashed Constance.

The rector whistled softly. "Can't say that I ever did," he admitted.

"Oh, if only there was somebody else!" cried Constance. "There'll have to be a wedding now since things have gone so far. Minetta will be heart broken if she isn't married!"

"It's a singularly manless town," said the rector, "or Minetta would have been married ere this."

"Isn't there anybody?" moaned Constance. "Oh, how much I want a man!"

"Sorry I can't oblige you," grinned the rector.

Constance turned upon him. "How can you laugh?" she cried. "I think it's tragic!"

"So do I, Connie," he agreed, turning suddenly serious. "I never expected one of my parishioners to get into such a pickle."

"You'll just have to get her out. You're the only one to help her."

"Leave it to me," said the rector.

And with a parting kiss Constance left the rector in the study absorbed in the newest problem of his new ministry.

"Have you thought of anyone yet?" asked Constance on the day after she had "left it to the rector."

"No," he admitted.

"Neither have I," she said sadly. "I'm beginning to see why women answer such advertisements. To be sure, there's Billy, the shoemaker, but he has only one leg, and there's Mr. Dodge, but he drinks, and even if he didn't his children would never let him be married again."

"Leave it to Minetta and me," advised the rector.

"I'm afraid I'll have to," sighed Constance, "You're going to talk to her then?"

"Not until I have to," said the rector with odd emphasis. "Let her have her happiness as long as she can."

"Three more days," said Constance.

"I've heard from the city missionary," announced the rector on the momentous third day as he returned from the postoffice.

"What does he say?" gasped Constance.

"He says I am perfectly right not to let Minetta marry a man she never saw before, and furthermore the missionary says he wouldn't think of letting Samuel marry without knowing the lady better. He says he knows just how we feel so he's sending Samuel to visit us!"

"When is he coming?"

"I gather," said the rector, drawing out the letter, "I gather that friend Samuel will arrive on the 2:15. That gives us just an hour to prepare for his coming."

"Goodness gracious!" cried Constance. "Then you'll have to greet him. I'm 'all of a suddenness,' as old Mrs. Gregg says."

But after all it was Constance who first greeted the would-be bridegroom. It took all her fortitude, however, to seem unconcerned as she looked into that amazing face. Never had she seen anyone so homely. She looked from a bumpy baldness to a bulbous nose and then down to a great hairy chin. When she looked up again she found that Samuel's eyes, squinting though they were, held yet a gleam of humor. After a few moments' conversation he turned to her appealingly, as one who cannot longer bear the burden of his thought.

"Do you believe, Mrs. Everett, do you think she can put up with me? I haven't dared to send her my photograph. Do—do you think she'll have me?"

Constance looked into those honest eyes and answered them honestly. "Minetta's a good woman," she said.

"But is she good enough to do this?" pursued Samuel.

Later Constance sought the rector, reporting the interview. "I'm not sure of Minetta," she said. "Isn't it awful that I'm not sure of her? He's gone to see her now. What will she say? I can hardly bear this waiting. Samuel's a dear."

"Is he?" the rector remarked to his sermon.

Later Samuel appeared looking grieved but patient. "I've given her a week," he said. "She mustn't do it in less than a week. It means so much to a woman. She must wait until she knows me, then if she wants me—" His voice broke off piteously. It was plain that Samuel had not much hope that Minetta would want him.

The evening dragged dully. Constance strove vainly with her embroidery; the rector talked to an abstracted, melancholy guest.

"As I was saying—" the rector strove on.

"Yes, yes, a fine woman, a very fine woman," said Samuel, disregarding the fact that the rector's remark concerned war, not woman.

The rector smiled as he rose to answer the shrill peal of the front door bell. A moment more and Minetta stood among them. Not the Minetta they had known, but a new Minetta with shining eyes and dressed in bridal white.

"I reckon I did surprise you," she cried gaily. "But I made up my mind plumb quick this afternoon. I ain't been telling good butter and eggs from bad these twenty years for nothing. I reckon I know a good man when I see him first off. You marry us now, right here this evening."

The happy rector prepared to comply, while Constance, looking up, met the bridegroom's gaze, nor did she look away; for a miracle had happened. The face was well nigh beautiful; for so love had transformed it.

RELIGION FOR EVERY DAY

THAT RELIGION that isn't good for every day isn't much good for any day. If it doesn't stay with a man on Monday it was only a cloak and a mockery on Sunday. If it doesn't show itself in the home, breathing upon every one therein a kindly and helpful and strengthening influence, then it will make a fine show in the house of God to very little purpose indeed. If religion doesn't grip a man's soul, if it isn't the one thing in his whole life, Sunday and Saturday, day and night, then it becomes so near to being nothing that it is scarcely worth reckoning at all. When we speak of every-day religion, we speak of the only genuine kind of religion that there is. And it is its homely, every-day quality that will commend it to the world, and will in the end win for it the allegiance of the world.

Religion is for every day. Its blessings and benefits, its comforts and sweet consolations, its guidance and its inspiration are for the commonplace days in the commonplace lives of commonplace men and women. It is something to take with one, something that will never be out of place anywhere, something that will add to life's joy its best touch of sweetness, and will mix with all life's sorrows, hope and courage and power. A man who has every-day religion in good wholesome quantity can easily afford to be without a good many other things.—*Christian Guardian.*

NEVER SHRINK from deep devotion, because you fear its trials or its sacrifices. Paul, in martyrdom, was unspeakably happier than God's half-hearted servants.—*W. R. Huntington.*

Church Kalendar

✠

Nov. 1—Twenty-first Sunday after Trinity. All Saints.
" 8—Twenty-second Sunday after Trinity.
" 15—Twenty-third Sunday after Trinity.
" 22—Sunday next before Advent.
" 26—Thursday. Thanksgiving Day.
" 29—First Sunday in Advent.
" 30—Monday. St. Andrew.

KALENDAR OF COMING EVENTS

Nov. 10—Annual Council Diocese of West Missouri, Grace Church, Kansas City.
" 17—Third Provincial Synod, Pittsburgh.
" 18—Fourth Provincial Synod, New Orleans.
" 18 and 19—Synod, Quincy, Grace Church, Galesburg.

MISSIONARIES AVAILABLE FOR APPOINTMENT

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rev. C. E. Betticher, Jr.
Miss M. S. Grider (in Fifth Province).
Rev. John M. Chapman.

CHINA

Rev. Arthur M. Sherman.

ANKING

Rev. E. J. Lee.

HANKOW

Dr. Mary V. Glenton.
Miss S. H. Higgins.

SHANGHAI

Mrs. J. A. Ely.
Rev. J. M. B. Gill.
Rev. R. A. Griesser.
Dr. W. H. Jefferys.

IDAHO

Rt. Rev. J. B. Funston, D.D.
Rev. S. B. Booth.

MEXICO

Rev. H. G. Limrie (in Fifth Province).
Rev. L. H. Tracy (in Eighth Province).

TOKYO

Miss C. G. Heywood.
Miss Bessie Mead.

WESTERN COLORADO

Rt. Rev. B. Brewster, D.D.

WORK AMONG THE INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Covington, Chestnut and Thirty-seventh streets, Philadelphia, Pa.

Unless otherwise indicated, requests for appointments with all the above missionaries should be sent to

Mr. John W. Wood,
281 Fourth Avenue,
New York City.

Personal Mention

The Rev. William B. Allen, who has been rector of the Waynesville Associate missions in the missionary district of Asheville for the past three years has accepted from the Bishop an appointment to become general missionary of Asheville and will enter upon his duties November 1st. Mr. Allen was a for number of years Archdeacon of Western Florida.

The Rev. C. H. Bascom has accepted the rectorship of St. Andrew's Church, Jacksonville, Fla., and began his work All Saints' day. Address 315 Florida avenue.

The Rev. Walter E. Bentley, rector of the Church of the Ascension, Brooklyn, N. Y., and general secretary of the Actors' Church Alliance has returned home from Belfast where he has been preaching all summer at St. George's Church, and also at St. Giles' Church, Cambridge. Owing to the war he was held up an extra month.

The Rev. Wallace H. Blake is supplying the churches at Benton Harbor and Coldwater, Mich., during November.

The Rev. A. W. Burroughs has accepted a call to the rectorship of St. Paul's Church, San Antonio, Texas, and has entered upon his duties.

The Rev. Sydney K. Evans, chaplain U. S. A., has just been ordered to duty in the Atlantic Fleet after three years at the U. S. Naval Training Station, San Francisco, and on U. S. S. *South Dakota* of the Pacific Fleet. His new address is U. S. S. *Utah*, care Postmaster, New York.

The Rev. Rolfe P. Crum, curate of Trinity Church, Buffalo, was operated on last week for appendicitis and the latest reports are that he is making a most satisfactory recovery.

The Rev. Paul Rogers Fish is to assist the Rev. Paul F. Hoffman, rector of Christ Church, Elizabeth, New Jersey. His post office address is changed to Roosevelt, Long Island.

The Rev. L. G. Fourier, until recently rector of Grace Church, Chanute, Kansas, is now rector of Christ Church, Bradentown, Fla., and should be addressed accordingly.

Bishop Thomas F. Gailor, who has been in England and France since May, returned home November 1st. He spent St. James' day, which is the twenty-first anniversary of his consecration to the episcopate, in Canterbury, where he received the Holy Communion in the Cathedral there. He was in Paris at the time of the war proclamation, and assisted at the services in Holy Trinity Church.

The Rev. H. K. Harris of Devils Lake, N. Dakota, has accepted a call to Emmanuel Church, Petoskey, Mich., and will enter upon work November 15th. He will have charge of the churches in Charlevoix and Harbor Springs also.

The Rev. C. C. Maltas by appointment of the Bishop entered upon the charge of St. John's Church, Lakeside, Duluth, and Holy Apostles' Church, West Duluth, Minn., on October 1st.

The Ven. Rowland S. Nichols, late Archdeacon of Haiti and Porto Rico, has accepted a call to the rectorship of St. Peter's Church, Bay Shore, Long Island. He will enter upon his duties there on the First Sunday in Advent.

The Rev. Rudolph W. Nickel, rector of St. James' Church, Mansfield, Pa., and of St. Andrew's Church, Tioga, Pa., has accepted a call of the vestry of St. Peter's Church, Brinbridge, diocese of Central New York. Mr. Nickel will commence his new work on the First Sunday in Advent.

The Rev. Frederick North-Tummon has returned to the diocese of Georgia and is in charge of the missions of Pineora, Statesboro, and Jesup.

The Rev. Herbert I. Oberholtzer, lately of the missionary district of Spokane, has become assistant minister of St. Matthew's Church, West Eighty-fourth street, New York City.

The Rev. Alfred D. Phoenix has been recalled to England. He was connected with St. Stephen's College, Annandale, for about a year.

The Rev. Bruce V. Reddish, formerly curate at old Trinity Church, New York, has returned after a protracted stay at Oxford, England. He may be addressed in November at All Saints' rectory, 40 Valley street, Orange, N. J.

The Rev. Vernon D. Ruggles, lately of the clergy staff at St. Chrysostom's chapel, Trinity parish, New York, entered on his duties as rector of the Church of the Holy Communion, Paterson (diocese of Newark), N. J., on All Saints' day.

The Rev. Francis H. Smith has resigned as curate at St. Agnes' chapel, Trinity parish, New York, and has become curate of St. Paul's Church, Baltimore, Md.

The Rev. James Bishop Thomas, Ph.D., who has been rector of St. Andrew's Church, Rochester, N. Y., for the past seven years has tendered his resignation in order to accept the chair of Systematic Theology, Church Polity, and Liturgies, in the Theological department of the University of the South at Sewanee, Tenn. Dr. Thomas will begin his new work at the opening of the winter term, January 5th.

The Rev. Stanley S. Thompson, who for the year past has been a missionary at Sagada, P. I. with Mrs. Thompson, landed in San Francisco, November 2nd, and will, after a short rest, it is expected, take work under Bishop Griswold, in the missionary district of Salina, where his father, the Rev. Frederick Thompson, is rector of St. Michael's Church, Hays City, and in charge of the missions at Wakeeney and Silverdale.

The Rt. Rev. James R. Winchester, Bishop of Arkansas, paid a short visit to Memphis, on his return from the strenous summer in Europe.

The Rev. J. Moore Walker has been appointed vicar of Cordele, Georgia.

The Rev. Lionel Wye has returned to the diocese of Washington from Florida and is rector of Port Tobacco Parish, La Plata, Md.

ORDINATIONS

DEACON

Idaho.—On Friday, September 25th, at ten o'clock in the morning, the Bishop of the missionary district, ordained to the diaconate Mr. Frank M. Johnson, Jr., who has been lay reader and candidate for orders for some years in the district of Idaho. The ordination took place in St. Andrew's Church, Montpelier, Idaho, Archdeacon Stoy and the Rev. A. C. Saunders, being present and assisting in the service. The Bishop delivered the sermon on the occasion. The Rev. Mr. Johnson will continue his work in charge of the missions along the Oregon Short Line, with headquarters in Montpelier.

PRIEST

Chicago.—On Thursday, November 5th, in the chapel of the Western Theological Seminary, Chicago, the Rev. John Albert Maynard was advanced to the priesthood by the Bishop of the diocese. He was presented by the Rev. W. J. Studwell. The preacher was the Rev. Samuel A. B. Mercer, Ph.D.

MARRIED

Rogers-Bigwood.—At St. Thomas' Church, Toronto, Ontario, Canada, Wednesday, October 28th, by the Rev. C. Ensor Shays, M.A., rector, Marguerite West, only daughter of Mr. and Mrs. William E. Bigwood, to Mr. John Clifford Rogers of Lyons, N. Y. At home after December 1st at Copper Cliff, Ontario.

DIED

Browning.—Suddenly on October 26, 1914, J. Hull Browning of Tenafly, N. J. Funeral service was held at the Church of the Heavely Rest, Fifth avenue, near Forty-fifth street, New York, on Friday, October 30th, at 11 A. M.

Fiske.—On October 29, 1914, at Warehouse Point, Conn., Anna Frances Fiske, daughter of the late Marcus Lyon Fiske, M.D., and sister of the Rev. George McClellan Fiske.

May she rest in Peace.

Kirke.—Grace Lillington Kirke, only daughter of Geo. Wistar and Annie Maria Kirke, and granddaughter of the late Rev. George Kirke of the diocese of Pennsylvania, fell asleep at her parents' residence, Flatbush, L. I., Thursday, November 5, 1914.

Mercy Lord Jesu.

Northrup.—In Johnstown, New York, on Wednesday, November 4, 1914, E. Frances Northrup, wife of the late John C. Northrup, born in Brookfield, Conn. Interment in Johnstown Cemetery.

Whitaker.—On Monday, October 26th, at a hospital in Knoxville, Tenn., Isabel Royal, wife of the Rev. Walter C. Whitaker, D.D., rector of St. John's Church, Knoxville, and niece of the Hon. Hilary Herbert, formerly secretary of the Navy. She was married to the Rev. Dr. Whitaker in 1891, and leaves four children. The burial was on Wednesday, October 28th, from St. John's Church, Knoxville, and was conducted by the Rev. H. J. Mikell, D.D., of Christ Church, Nashville.

MEMORIALS

ANNA FRANCES FISKE

On October 29, 1914, at Warehouse Point, Conn., the sweet soul of Anna Frances Fiske, was borne to its eternal rest. Miss Fiske was a daughter of Marcus Lyon Fiske, M.D., one of the founders of Grace Church, Brond Brook, Connecticut, and a sister of the Rev. George McClellan Fiske of Providence. A devoted Catholic Churchwoman, she loved the Blessed Sacrament of the Body and Blood of Christ, and found in it the center of her life, which was literally spent in service to others. She was for some time associated with the Sisters of St. Mary at Trinity Infirmary, New York. As parish visitor in St. James' Church, Hartford, and in active leadership in the Girls' Friendly Society of her home parish, she was a power and a blessing. For several years past she has been the efficient head worker in a settlement maintained by the college club of Hartford, Connecticut. She was a model of filial piety and a staunch and faithful friend. Many a tear will fall from the eyes of those, who realize that they shall see her face no more. Her consecrated energy, her wonderful administrative capacity, and her loving, willing heart and hand will be missed

in many quarters. Hers was a generous nature, and a brave life.

"Grant to us, who are still in our pilgrimage, and who walk as yet by faith, that having served Thee with constancy on earth we may be joined hereafter with Thy blessed Saints in glory everlasting."

RETREATS

HOWE, IND.—A retreat for the clergy of the diocese of Michigan City, conducted by Bishop Webb, will be held at Howe School, Howe, Indiana, beginning with vespers at 8:00 P. M., November 17th, and closing with the Holy Eucharist, Thursday morning the 19th. The clergy of other dioceses will be most welcome as guests of the school. Those who wish to attend, notify the RECTOR OF HOWE SCHOOL.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per words. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

WANTED

POSITION WANTED—CLERICAL

PRIEST, CATHOLIC, unmarried, graduate, good preacher, desires parish, good reasons for change. Salary minimum $1,000. Refers to his Bishop. LOYAL, care LIVING CHURCH, Milwaukee, Wis.

YOUNG married man wants mission work while preparing for deacon's orders. Address CANDIDATE, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, highest testimonials, desires large, difficult work. Address SUCCESSFUL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

YOUNG WOMAN, soprano, exceptionally well trained voice, especially suitable choir and concert. Experienced, good reader, wants position, New York, or elsewhere. Highest references. MISS ADELAIDE KEITH, 534 West 124th St., New York City.

WANTED a position by Cathedral trained organist and choirmaster of eighteen years experience. Communicant. Degree. References. Address "THEORIST," care LIVING CHURCH, Milwaukee, Wis.

POSITION, by refined middle aged Church woman, as companion or housekeeper, in or near Boston, Mass. Good references. Address "F.," 584 Chestnut street, Waban, Mass.

CHURCHWOMAN, experienced (in welfare work), desires a position in parish social service work. Address WELFARE, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED MATRON, homekeeper, housemother, chaperone or any position of trust. Refined. CHURCHWOMAN, care LIVING CHURCH, Milwaukee, Wis.

LADY.—Experienced traveler. desires position as companion to travel or otherwise. References exchanged. Address "MRS H.," The Walbert, Baltimore, Md.

PARISH AND CHURCH

AUSTIN ORGANS.—Organs for Episcopal churches now building: St. Clement's, Philadelphia, four manual; St. Stephen's, Sewickley, Pittsburgh, large three manual; Trinity, Chicago, three manual; Trinity, New Orleans, three manual; St. Clement's, Wilkes-Barre, Pa., large two manual; chapel Emanuel Church, Baltimore, two manual. Large factory addition just finished doubles our floor area. Information on request. AUSTIN ORGAN CO., Hartford, Connecticut.

CHURCH PIPE ORGANS for sale.—Three (3) two manual and pedal, pipe organs (second hand), all in good condition, Jardine Organ and Hutchings Organ, must be removed for church alterations. One excellent Hook-Hastings Organ at our factory erecting room, sacrifice prices. A. B. DE COURCY & CO., Organ Builders, 634 Harrison Ave., Boston, Mass.

ALTAR and processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Also stained glass and mural decorations. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

CONSERVATIVE TRACTS, safe, sound; *Why Baptize Infants; Why Use Forms of Worship; Facts and Principles.* 3 cents. CHURCH LITERATURE PRESS. 1 Bible House, N. Y.

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CHURCHES looking for superior organists please write 147 East Fifteenth street, New York. No charges.

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SEVERAL Rectorships and Assistantships Vacant. For information write 147 East Fifteenth street, New York.

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ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York. Altar Bread, Priest's Hosts, 1c each. Peoples: Stamped, 20c per 100; Plain, 15c per 100.

SAINT MARY'S CONVENT, Peckskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits from $17.25. Lounge Suits from $16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London, W. (and at Oxford), England.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working Girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

FOR CHRISTMAS

BEAUTIFUL LEAVES of Galax from the "Land of the Sky." 500 leaves $1.00. Colors: red, green or mixed. Premium with order: 2 Galax plants. Address REV. WM. R. SAVAGE, Blowing Rock, N. C.

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SUMMERVILLE AMIDST THE PINES

COMPLETELY furnished cottages, modern improvements, bed and table linen. E. P. GUÉRARD, Charleston, S. C.

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PRIVATE FAMILY in thriving city in Georgia would like to correspond with two or three couples desiring to winter South. Delightful climate. No invalids. Address GEORGIA, care LIVING CHURCH, Milwaukee, Wis.

MONEY TO BUILD

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APPEALS

FURNITURE FOR MARYLAND CHURCH

WE HAVE nearly completed a new church which is a great undertaking in a scattered country community.

Would any church be willing to contribute any articles of furniture for it?

Address, REV. BANCROFT WHIPPLE, Quantico, Md.

I am opposed, conscientiously, to begging anything, or any body, but I endorse this, knowing the great sacrifice the people have made already.

WM. F. ADAMS,
Bishop of Easton.

APPEAL ON BEHALF OF OUR FIRST HUNGARIAN MISSION

LAST DECEMBER the Rt. Rev. John Hazen White, D.D., Bishop of Michigan City, received me and my flock, then numbering 300, into his diocese. The number of my congregation to-day is 407. We are having our services in the armory and my flock have to walk from two to three miles to get there. We need badly a place of worship. A temporary chapel would solve the question very nicely. My people pledged $938, which is a very large amount considering that most of them are out of work. The chapel, 60 x 25 feet, double frame, would cost $2,000. In order to raise the balance of $1,064, I have published a little book entitled *Through Fog to Light,* which sells for 50 cents. This is a mighty little thing but it would be instrumental in accomplishing something worth the while. If you, therefore, should get a copy of this book through the mail, send us its price; if you don't get one, write for one, sending its price. You will be helping a good cause. Respectfully,

VICTOR VON KUBINYI, rector Trinity First Hungarian Mission, South Bend, Ind., P. O. Box 243.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

The National, official, incorporated society of the Church sorely needs offerings, gifts, bequests, legacies.

669 names on the lists, the last three years. $30,000 required each quarter. Cost of administration five and five eighths per cent., provided by Royalties on Hymnals.

LEGAL TITLE: GENERAL CLERGY RELIEF FUND.

ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

CAROL SERVICES FOR CHRISTMAS

SUNDAY SCHOOL SERVICES for Christmas issued in our Leaflet series are known as Nos. 62, 64, 66, 72, 76, 80, 84, 86, 93, thus giving a large variety of musical services to select from. No. 93 is new this year and contains one additional carol. Also has the popular old English carol, "Good King Wenceslas," as a recessional. Many thousands of these services have been used in the past. Samples sent free on application. Price $1.00 per hundred copies in any quantity desired. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THANKSGIVING DAY SERVICES

A SERVICE for Thanksgiving Day, or for a Harvest Home Festival, is printed in our Leaflet Series and known as No. 70 of our Special Services. It is entirely from the Prayer Book, with hymns (words only), Nos. 472, 470, 200 and 192. It is especially useful to bring out full responses, particularly if strangers to the service are in the congregation. Price $1.00 per hundred copies. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

A STIRRING PROCESSIONAL

"God is working His purpose out,
As year succeeds to year;
God is working His purpose out,
And the time is drawing near."

This hymn has been authorized to be used in our churches, and is one to arouse enthusiasm for Missions. It is suitable for any occasion. Printed on heavy paper, words and music. $2.10 per hundred, carriage prepaid. Published by The Young Churchman Co., Milwaukee, Wis.

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Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.)
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
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Church Literature Press, 2 Bible House.

BROOKLYN:
Church of the Ascension.

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Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

SOMERVILLS, MASS.:
Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:
T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:
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Broad Street Railway Station.
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M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:
Wm. Ballantyne & Sons, 1409 F St., N. W.
Woodward & Lothrop.

BALTIMORE:
Lysett, 317 N. Charles St.

STAUNTON, VA.:
Beverly Book Co.

ROCHESTER:
Scranton, Wetmore & Co.

TROY, N. Y.:
A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:
R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

CHICAGO:
LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, Washington Ave. and 56th St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:
Grace Church.

LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

WELLS GARDNER, DARTON & CO. London.

The Eyes of Flame. By the Rt. Hon. and Rt. Rev. Arthur F. Winnington Ingram, D.D., Lord Bishop of London.

LONGMANS, GREEN & CO. New York.

The One Christ. An Enquiry into the Manner of the Incarnation. By Frank Weston, D.D., Bishop of Zanzibar. New and Revised Edition. Price $1.75 net.

The Social Disease and How to Fight It: A Rejoinder. By Louise Creighton.

Daily Services for Schools and Colleges. By the Rev. H. Pakenham-Walsh, B.D. (Head of S. P. G. Bangalore Brotherhood). Price 75 cents net.

THOMAS Y. CROWELL CO. New York.

The Making of Christianity. An Exhibit of Hebrew and Christian Messianic Apocalyptical Philosophy and Literature. By John C. C. Clarke, D.D., formerly Professor in the Old University of Chicago and the Chicago Baptist Union Theological Seminary.

Finding God's Comfort. By J. R. Miller, author of *The Secret of Love, The Joy of the Lord, Upper Currents,* etc. Edited by John J. Faris. Price 50 cents net; by mail 55 cents.

DOUBLEDAY, PAGE & CO. Garden City, N. Y.

The Book of Truth. By Hon. Henry S. Griggs. A Reasonable Faith and the Future Religion of the World. Price $3.

MACMILLAN CO. New York.

Neighbors. Life Stories of the Other Half. By Jacob A. Riis, author of *How the Other Half Lives, The Making of an American, Children of the Tenements, Hero Tales of the Far North,* etc. Price $1.25 net.

The Christian Life in the Modern World. By Francis Greenwood Peabody, Plummer Professor of Christian Morals (Emeritus) in Harvard University. Price $1.25 net.

The Man of Nazareth. By Frederick Lincoln Anderson, D.D., Professor of New Testament Interpretation in Newton Theological Institution. Price $1 net.

A Short Story of the Church of England. By the Rev. J. F. Kendall, M.A., sometime Exhibitioner in History, King's College, Cambridge. Price $1 net.

HOUGHTON MIFFLIN CO. Boston.

Good Stories for Great Holidays. Arranged for Story-Telling and Reading Aloud and for the Children's Own Reading. By Frances Jenkins Olcott. With Illustrations. Price $2 net.

SURVEY ASSOCIATES. New York.

The Pittsburgh District. Civic Frontage. The Pittsburgh Survey Findings in Six Volumes. Edited by Paul Underwood Kellogg. Russell Sage Foundation. Price $2.50 net; postpaid $2.70.

FLEMING H. REVELL CO. New York.

What Have the Saints to Teach Us? A Message from the Church of the Past to the Church of To-Day. By Joseph Fort Newton, D.Litt., author of *David Swing, The Eternal Christ,* etc. Price 50 cents net.

RICHARD G. BADGER. Boston.

Modern Loves. By Viola Meynell, author of *Lot Barrow.*

SHERMAN, FRENCH & CO. Boston.

Fated or Free? A Dialogue on Destiny. By Preston William Slosson. Price $1.00 net; by mail $1.10.

New Proofs of the Soul's Existence. By S. S. Hebberd. Price $1.00 net; by mail $1.10.

E. P. DUTTON & CO. New York.

Jingles and Rhymes for Little People. By Mary D. Brine, author of *Grandma's Attic Treasures.* Illustrated by Rosa C. Petherick, C. H. Stewart, and others. Price 50 cents net.

Legends of King Arthur and His Knights. Retold for Children by Janet Macdonald Clark, author of *The Bourgeois' Queen of Paris.* Illustrated by W. H. Marhetson, R. I. Price $2.50 net.

Old Time Nursery Rhymes. Illustrated by Gordon Robinson. Price $1.25 net.

Pleasant Surprises. A Novel Picture Book with Verses. By Sheila E. Braine. Price $2.00 net.

The Fairy Gold Library. Containing four Books, being *Fairy Gold, Nursery Jingles, Little Snow-White,* and *Puss in Boots.* Per set $1.00 net.

Pretty Paper Pets. A Model Book. By Margaret Hays. Price 50 cents net.

The Peter Pan Painting Book. Price 50 cents net.

MISSIONARY SOCIETY OF THE METHODIST CHURCH. Toronto, Canada.

My Neighbor. A Study of City Conditions, A plea for Social Service. By J. S. Woodsworth.

LITTLE, BROWN & CO. Boston.

The Charm of Scandinavia. By Francis E. Clark and Sydney A. Clark. Illustrated. Price $2.50 net.

PAMPHLETS

FROM THE AUTHOR.

Non-Religious Education and Its Effects. Preached on "Religious Education Sunday," St. Luke's Day, October 18th, 1914. By the Dean, H. Martyn Hart, D.D., LL.D. Denver Cathedral Sermons No. 29. Price 5 cents each.

The Chapel United States Military Academy, Academy, West Point, New York. Financial Report, 1914.

LONGMANS, GREEN & CO. New York.

Right of War. A Sermon. By James Martineau, Hon. LL.D., Harv.; S.T.D., Lugd., Bat.; D.D., Edin.; D.C.L., Oxon. Price 6 cents net.

What are We Fighting For? A Sermon Preached on August 9, 1914, in St. Martin's Church, Oscerstrand, by the Rev. the Hon. E. Lyttelton, D.D. Published by Request. Price 20 cents net.

KALENDARS

E. P. DUTTON & CO. New York.

KALENDARS FOR 1915

53 *Our Garden and How We Made it.* Contains droll hints to amateur gardeners. Twelve turn-over pages with humorous drawings. Size 9¼ x 7½ in. Price 75 cents.

77 *Cheer Up.* A Kalendar of Smiles. A very cheery kalendar with quotations from first-rate authors, calculated to bring a smile to the dreariest face. Quaintly illustrated with gnomes. Size 8½ x 6¼ in. Price 50 cents.

52 *Dominus Vobiscum.* A Church kalendar with beautiful color illustrations. Size 9¼ x 6 in. Price 75 cents.

78 *Fellowship.* A beautiful kalendar of twelve turn-over leaves. Each leaf has a number

of lovely quotations on "Fellowship." The borders and lettering are charmingly illuminated. Size 8½ x 6 in. Price 50 cents.

29 *Don't Worry.* Thirteen turn-over leaves, the frontispiece having a figure design of a Jester. The selections are of a cheery nature and calculated to calm the most worried mind. Size 11 x 6½ in. Price $1.25.

19 *Hunting Days Calendar.* A four-leaved turn-over kalendar with remarkably fine hunting scenes by F. Stewart. Size 18x13½ in. Price $1.75.

49 *A Dog Tale.* A story without words by Cecil Aldin. A kalendar of six turn-over leaves with delightfully humorous and clever drawings of two dogs and a cat. Size 9½ x 8½ in. Price 75 cents.

79 *My Lady's Kalendar.* A charming kalendar of thirteen turn-over leaves. Size 6 x 5¾ in. Price 50 cents.

146 *Merrie Thoughts.* A bright and amusing kalendar with a background design by John Hassell. The block contains a first-rate joke for every day in the year. Size 9 x 6¼ in. Price 30 cents.

134 *The Christian Year.* A beautiful devotional kalendar with a quotation from the Bible for every day in the year. The background design is a reproduction in full colors of the Madonna Aldobrandini from the National Gallery. Size 10¾ x 7¾ in. Price 40 cents.

136 *The Longfellow.* A charming kalendar with background design of a Puritan Maid by Albertine Wheeler. Quotations from Longfellow for every day in the year. Size 10¾ x 7¾ in. Price 40 cents.

68 *Songs of Grace from the Psalms.* A booklet kalendar with landscape dsigns and decorative borders. Size 6¼ x 4½ in. Price 50 cents.

110 *Keep on Smiling in* 1915. A successor to the very popular *Keep Smiling in* 1914, a little negro girl taking the place of the negro boy. Size 7¼ x 4¼ in. Price 15 cents.

105 *Pearls of Truth.* A beautifully illuminated kalendar of twelve turn-over leaves, each page having a number of well-chosen selections on Truth from the best authors. Size 7¼ x 5¼ in. Price 25 cents.

92 *The Lord's Prayer.* A pretty kalendar with the Lord's Prayer in illuminated lettering. Size 8¾ x 6¾ in. Price 25 cents.

90 *Gay Dogs.* A turn-over kalendar of six leaves with comical animals in silhouette form. Size 11¼ x 6 in. Price 25 cents.

81 *The Madonna.* A turn-over kalendar of six leaves with reproductions of the Madonna and Child in colors. Illuminated Bible texts. Size 9½ x 4½ in. Price 50 cents.

96 *Gifts of Grace.* A beautiful devotional kalendar of thirteen turn-over leaves. Size 9 x 6 in. Price 25 cents.

70 *Friendship's Greeting.* A charming kalendar of messages by Mrs. Green Armytage. Vellum cover with decorative floral design. Size 5 x 4¼ in. Price 50 cents.

50 *Thoughts from Ruskin.* A beautifully illuminated kalendar of six turn-over leaves, each leaf having a choice selection from Ruskin. Size 11 x 6 in. Price 75 cents.

ASHBY PRINTING CO. Erie, Pa.

Church Kalendar 1915.

BOOKLETS

E. P. DUTTON & CO. New York.

167 *The Spirit of Christmas.* Size 7 x 5 in. Price 50 cents net.

168 *Things Worth While.* Size 7 x 5 in. Price 50 cents net.

166 *Bells Across the Snow.* By Miss F. R. Havergal. Size 7 x 5 in. Price 50 cents net.

CHRISTMAS CARDS. Very many varieties.

THE CHURCH AT WORK

CONSECRATION OF ST. MARK'S CHURCH, NEWARK, NEW YORK

FRIDAY, OCTOBER 30th, was a very happy day for the parishioners of St. Mark's Church, Newark, diocese of Western New York, for it was marked by the consecration of their church building which was begun thirteen years ago but never entirely cleared of debt until recently. On January 1st of the present year the Rev. Frederick W. Feary became rector of St. Mark's and when he found there was still a debt of $1,800 upon the church he urged the people to speedily liquidate it. At Easter the vestry promised to double the Easter offering, which was $600, and was thus doubled to $1,200. The remaining amount quickly followed.

ST. MARK'S CHURCH, NEWARK, N. Y.

In 1851 a few persons assembled at the home of the Hon. Esbon Blackmar and with the advice of the Rev. Dr. Bissell of Geneva, afterwards Bishop of Vermont, and with the consent of the Rt. Rev. W. H. De Lancey, Bishop of Western New York, proceeded to legally organize St. Mark's Church, Newark. This church was consecrated December 28th, 1852, by Bishop De Lancey, and the Rev. Charles W. Hayes, D.D., then only a deacon, was called as its first rector. In 1901, during the rectorship of the Rev. Alfred Brittain, who is now rector of St. James, Batavia, it was decided to erect a new church; so the old church and rectory, both wooden structures, were sold and on the 17th of June, 1901, the cornerstone was laid for the new edifice by Bishop Walker. The church, and rectory adjoining, are Gothic in architecture and are built of rock-faced Medina stone and split boulders. Those taking part in the consecration service on Friday last were the Bishop of the diocese, the rector (Rev. Frederick W. Feary), the Rev. George R. Brush, a former rector, now of Shelburne, Vt., who said the first part of Morning Prayer; the Ven. Wm. L. Davis of Rochester, who read the Psalter, the Rev. E. H. Edson of Palmyra, another former rector, and the Rev. Arthur O. Sykes, D.D., who read the lessons, and the Rev. J. W. D. Cooper of Geneseo, who took the creed and prayers. The Bishop, as celebrant in the Holy Communion, was assisted by the rector, the Rev. George H. Ottaway of Lyons, and the Rev. Wm. J. Ehrhardt of Phelps. The Rev. Mr. Brittain preached the sermon. A delightful luncheon was served immediately after the service in the Grange Hall to the visiting clergy and about one hundred and fifty guests and parishioners, when brief speeches were made by the Bishop and the three former rectors present.

A REMARKABLE SERVICE

A VERY UNUSUAL service was held at the close of the Primary Synod of the Province of New England, on the evening of Thursday, October 22nd, at St. Peter's Church, Springfield, Mass. The service was held under the auspices of the New England Commission for Coöperation with the Eastern Orthodox, the Separated Churches of the East, and Other Slavs, and the arrangements were made by the Rev. Robert Keating Smith of Westfield, Mass., secretary for Western Massachusetts of the Anglican and Eastern Orthodox Churches Union. The church was crowded with our own people and those of many nationalities, among whom were Armenians, Syrians, Bohemians, and Greeks. Special notice of this service had been given in the Greek Church the Sunday before, and in the Greek clubs of the city, and the general interest on the part of all these people was very marked. The procession into the church was impressive and very brilliant. Headed by a thurifer, came the crucifer, acolytes, and choir of the Church of the Atonement, Westfield, Mass., then, following a second crucifer, came acolytes, ten of our own clergy, the priest of the Polish National Church with his acolyte, interpreters of the Orthodox clergy, the priest of the Russian Church, the priest of the Syrian Church, two priests of the Greek Church, the officiating priest of the American Church, then a third crucifer, acolytes, the Bishop of New Hampshire, and the Bishop of Western Massachusetts preceded by his chaplain. The Polish priest wore a cope, the Orthodox clergy wore their regular priestly vestments of gold, blue, or scarlet, the officiating American priest and the two Bishops wore copes. Evensong was said by the Rev. Charles le V. Brine, American secretary of the Anglican and Eastern Orthodox Churches Union, and the music, the *Magnificat* and *Nunc Dimittis* in B flat by Stanford and the Nicene Creed in F by Stainer, was rendered by the boy choir of Bohemians from the Church of the Atonement, Westfield, Mass. Addresses were made by Bishop Davies, who welcomed the priests and congregation to this service under his diocesan care, and Bishop Parker, who explained the purpose of the intent to coöperate on the part of our Communion. The Rev. Michael Fekula, Russian priest from Watervliet, N. Y., with whom the Rev. William H. Gibbons of Pittsfield, Mass., works in coöperation among the Russians in Pittsfield, made an address, after which the Rev. Moses Abihider of the Syrian Church made an address through an English translation by his own son. There was great emphasis laid upon the immediate need of coöperation between the Anglican and the Eastern Orthodox Churches among the immigrants in America, and the opportunity was taken to express a sincere hope for a closer unity of the great Catholic Communions represented at this

service. The Polish Old Catholic priest was not sufficiently acquainted with the English language to make a public address, but expressed his desire for a more intimate mutual understanding of the principles of Catholic unity. The service after the offertory was arranged as follows: First, in English, the prayer for the unity of God's people, by the Rev. Charles le V. Brine. Second, the collect for the Fifteenth Sunday after Trinity (the Fourteenth after Pentecost in the Roman liturgy), said in the Polish translation from the Latin liturgy. Next, the prayer of the first antiphon from the divine liturgy of St. Chrysostom, in the Old Slavonic, by the Russian priest, then the prayer of the second antiphon from the divine liturgy, in Arabic, by the Syrian priest, and then the prayer of the third antiphon (known in our Prayer Book as "a Prayer of St. Chrysostom"), in Greek, by one of the Greek priests. This Pentecostal praying to God "in other tongues," yet all of them understood by some members of the congregation, was very solemn and absorbingly interesting. The benediction was pronounced by the Bishop of the diocese. The following were the visiting clergy: the Rev. Michael Fekula, pastor of the Russian church in Watervliet, N. Y.; the Rev. Moses Abihider, former pastor of the Syrian Church in Lawrence, Mass., now of McComb City, Miss.; the Rev. James Leloudas and the Rev. Constantine Liakoupolos, pastors of the Greek Church in Springfield, Mass.; and the Rev. August Krause, pastor of the Polish National (Old) Catholic Church in Chicopee, Mass.

A SERVICE BY THE GUILD OF ALL SOULS

THE OFFICIAL commemoration of All Souls' Day by the Guild of All Souls occurred in St. James' Church, Cleveland, Ohio. On the eve, Sunday night, the office of the dead at vespers was recited with an address by the rector, the Rev. James E. Craig. The solemn requiem was sung All Souls' Day morning at six o'clock, the altar and catafalque being appropriately draped; and a goodly number of associates being present from Cleveland and other cities.

RECEPTION TO BISHOP AND MRS. JOHNSON

MUCH ANXIETY was felt during the earlier days of the European war on account of the lack of news from Bishop Johnson and his wife who had last been heard from at Marienbad, where the Bishop expected to spend most of his stay abroad. Prayers were offered in all the churches for their protection from danger and for their safe return. It seemed therefore fitting that some opportunity should be afforded the people of the city of welcoming both the Bishop and Mrs. Johnson, who have endeared themselves to all sorts of people in the Church and in the city generally during their eighteen years residence in Los Angeles.

The clergy took the matter in hand, and on Thursday, October 29th, a public reception was tendered the Bishop and Mrs. Johnson at the Pro-Cathedral parish house. The attendance and sentiments expressed on all sides as well as by the three designated speakers, representing the city, the diocese, and the women of the diocese, respectively, fully evidenced the wisdom of the effort. The Bishop brought home to the minds of those who heard him recount some of his experiences and impressions abroad during the initial period of the war, somewhat of the atmosphere in which he lived and the apprehension under which he and his fellow travelers labored before an avenue of escape presented itself. The whole diocese rejoiced on the return of its Bishop and his wife in safety and this reception was but a small and inadequate token of the great feeling of thankfulness experienced on all sides when the news came that they were on their way across the continent.

PRAYER BOOK CROSS SERVICE

ON SUNDAY afternoon, October 25th, there was held the ninth annual service at the foot of the Prayer Book Cross in Golden Gate Park, San Francisco. This service is held in commemoration of the organization of the house of Churchwomen. The original plan was to hold the service—an outdoor function—on the Sunday nearest the Feast of St. John the Baptist, the day of the first service held by Francis Fletcher in 1579, and also the day of the consecration of the present Bishop of California. It was found, however, that June is not a satisfactory season for outdoor functions in San Francisco, by reason of the fog which rolls in from the ocean in the summer afternoons. This fog tempers the heat of the summer's sun, and makes the whole region around the San Francisco Bay delightful for the summer, but it also makes decidedly uncomfortable conditions when one is asked to stand in an exposed place for any time. October is much more liable to be comfortable out of doors in San Francisco, and the Indian summer weather is much more conducive to comfort than the real summer's fog. Therefore the Sunday nearest to the Feast of SS. Simon and Jude was chosen as being the day of the arrival in California of the first Bishop, the Rt. Rev. Dr. Kip.

The service was at 3 P. M., and as usual the various vested choirs formed in procession at the boat house of the park, and with the leadership of cornets and trumpets wound their way among the trees up the hill to the foot of the cross, which stands as a beacon seen as the first prominent object as one comes into the harbor. The address this year was by the Rev. H. S. Hanson, rector of All Saints' Church, San Francisco, and the marshal of the procession was Mr. G. H. Hooke, who has acted in this capacity for many years.

MOVEMENTS OF THE GENERAL SECRETARY OF THE G. B. R. E.

THE REV. DR. W. E. GARDNER, general secretary of the General Board of Religious Education, is preparing for a somewhat extended tour through the South in the interest of the work of the board. He will make an address at the Synod of the Fourth Province in New Orleans on November 17th, and will afterward give a week to Louisville, meeting the clergy and the diocesan Board of Religious Education, and holding two conferences daily with Sunday school teachers and leaders in religious education. After that he visits other cities in the nearer and farther south as far as Pensacola and Jacksonville, Fla., extending nearly to Christmas.

CHAPEL DEDICATED AT HOWE SCHOOL

ALL SAINTS' DAY is observed at Howe School, Howe, Ind., as Founders' day, and coming on Sunday this year the services were particularly fine, the choir being assisted by an orchestra. The dedication of the "Mothers' chapel" which has been erected connecting with the main chapel, was the chief feature of the day. This is an extension of the transept, and is a most attractive and useful addition to the already fine chapel of the school, which is known as St. James, and is the gift of the late James B. Howe. The fund for the erection of this addition has come chiefly from graduates and undergraduates. Bishop White was able to officiate at the service of dedication, much to the delight of the school authorities.

The Founders' day programme included festivities extending over several days. An address was given by the Bishop of Western Michigan, and on behalf of the Alumni, by Mr. Paul R. Wade, '09, and of the students by Harry R. Louis, '14.

BISHOP GARRETT'S BIRTHDAY

THE VENERABLE Bishop of Dallas celebrated his eighty-second birthday on Wednesday, November 4th, at his home in Dallas, Texas, where he resides at St. Mary's College. From dawn till long past dusk felicitations were received by telegraph, by telephone, and by personal calls, and all sorts and conditions of men presented their congratulations. A visit from a delegation of the Scottish Rite Masons, of which fraternity he is a member, was one of the incidents of the day. A frosted angel cake, the gift of the young lady pupils of the domestic science department of St. Mary's College, constituted one of the events of the day.

MEMORIALS AND GIFTS

ST. JOHN'S CHURCH, Portland, Oregon, has been favored with beautifying alterations in the chancel window, and with a white dossal and a pair of brass vases for the altar, all coming as gifts from Dr. and Mrs. J. J. Sellwood, who are communicants of that church.

A HANDSOME memorial window was unveiled and dedicated on All Saints' day, in Christ Church, Greensburg, Pa., by the Bishop of Pittsburgh. It commemorates the Hon. George F. Huff, and was the gift of his widow.

A VERY interesting and useful gift has been received by the Sunday school of St. Thomas' Church, Bath, N. Y. (Rev. Charles E. Purdy, M.D., rector). It is a mechanical portfolio which provides a well-written story of the Bible subjects illustrated by handsome reproductions of the most famous paintings, especially of the life of Christ. It bears this inscription, "Presented to the Primary Class of St. Thomas' Church Sunday School by one of its former members—Eleanor Church Fish."

TWO VERY handsome memorial gifts were used for the first time on All Saints' Day at the Church of the Ascension, Buffalo (Rev. Charles A. Jessup, D.D., rector). One was a rich and massive chalice and paten of sterling silver given in memory of Charles Augustus Forth, a communicant of the parish who died in 1902. The other was a kneeling desk of solid oak, made to correspond with the rest of the chancel furniture. This gift was in memory of Franklin Ward Forth, a faithful communicant and acolyte, and a devoted member of the Brotherhood of St. Andrew, who was called to his rest in July last.

ON THE morning of All Saints' day at Grace Cathedral, San Francisco, the Bishop held a service of benediction of certain memorials, and there was also unveiled a tablet inscribed with the names of the donors to the fund for the building of the crypt. The tablet was unveiled by Mrs. William H. Crocker, one of the largest donors. The memorials blessed were a processional cross; two large brass candelabra at the entrance to the chancel, given in memory of Benjamin D. and Catherine L. Brooks; the memorial pulpit, given by one hundred and eight donors, whose names are embossed and embodied in a frame that hangs in the Bishop's room; and a prayer desk, given in memory of the Bishop's father and mother.

SOLEMN AND impressive services were held in St. Andrew's Church, Fourth avenue and

Fiftieth street, Brooklyn, on All Saints' day, when a bronze memorial tablet was unveiled. It bears this legend:

To the Glory of God and in Loving Memory of the Reverend William Nichols Ackley, 1840-1911, for Seventeen Years a Rector of this Parish, 1894-1911.

Many of Mr. Ackley's devoted parishioners and friends were present. The rector, Rev. Robert T. Walker, celebrated the Holy Communion, and the Rev. Dr. Spencer S. Roche, chancellor of the diocese, preached the sermon, appropriate to the occasion. Besides the inscription the tablet bears a bas-relief of Mr. Ackley's head. A very large congregation was present.

IN CONNECTION with a special memorial service in Calvary Church, Sandusky, Ohio, on All Saints' Day, the rector, the Rev. Henry L. McClellan, received and dedicated a chaste and beautiful bronze tablet, executed by J. and R. Lamb of New York, with the inscription:

In Memory of Jacob Andrews Barker
Senior warden and faithful friend of Calvary Church and Sunday School for Twenty-five Years
December 9, 1818 December 21, 1898
Mary Elizabeth Patterson
his wife
August 27, 1828 October 16, 1908

This splendid and costly memorial in uncial letters, given by a son, Mr. Frank Barker, and placed at right hand entrance, marks the Old Calvary Church leadership; and another memorial will soon be placed for the late senior warden, Harrison Parker, of the new Calvary Church.

AT THE early celebration of the Holy Communion on All Saints' day in St. Paul's Church, Baltimore, a beautiful marble side altar was dedicated as a memorial to Mrs. Elizabeth Dwight Coit Gilman, widow of Dr. Daniel Coit Gilman, the first president of Johns Hopkins University, who worshipped in this church nearly half the years that have passed since it was built, who, with reverent dignity, entered into the deepest sacramental life of St. Paul's and who gave her life to loving ministries. The altar is the gift of Miss Elizabeth Gilman and was erected under the direction of Thomas Nash, architect, of New York. It forms the central feature of a very pretty and convenient chapel that has been constructed at the side of the chancel, and which will be used chiefly at the early and week day celebrations of the Holy Communion. Those taking part in the service were the Rev. Thomas Yardley, rector of St. Timothy's Church, Catonsville, and a nephew of Mrs. Gilman, who was the celebrant; the Rev. Dr. Arthur B. Kinsolving, who read the dedication prayers, and the Rev. Frank Hay Staples, assistant in charge of St. Paul's chapel, who read the epistle. A number of Mrs. Gilman's friends were also present.

AFTER HAVING been closed since last June, Emmanuel Church, Baltimore, will be reopened for services on Sunday, November 15th. During these months the entire interior of the church from floor to ceiling has been transformed under the supervision of Cram and Ferguson, architects, of Boston, and brought into harmony with the French Gothic architecture of the chancel, which was entirely remodeled a year ago. The roof has been lowered fifteen feet, pillars and arches of Indiana limestone have been placed on each side, cork-tile flooring has been laid, the old walnut woodwork has been given an antique oak stain, and the old pews replaced with new ones of antique or Flemish oak. The trusses which formerly ran transversely across the nave, supporting the roof, have been removed, and the support placed on the arches. In addition to these improvements, an entirely new and elaborate system of heating and ventilation, which practically takes up the entire basement, has been installed. The total cost has been about $75,000. A new east window, which is being made by Kempe and Company, of London, is expected to be in place by Christmas.

AFTER HAVING been closed for several months, during which extensive alterations and additions have been made, St. Matthew's Church, Sparrows Point, Md. (Rev. Leslie E. Goodwin, rector), was reopened for divine services on All Saints' day. At the morning service the Bishop of the diocese preached and dedicated the memorials which the parents and grandparents of the late Quincy Bent, Jr., have erected. These consist of an Estey pipe organ and two stained glass windows in the chancel from the studio of Kempe, of London, England. In addition to these memorials the same benefactors have practically rebuilt the church and at the same time have added two new vestries. The floor of the whole church has been laid in oak and that of the chancel in parquetry. All the windows have been renewed and replaced by larger ones of a more ecclesiastical design and filled with cathedral glass, the old ones being presented to the Rev. Marcellus Karcher, for use in the new parish hall he is erecting at Davidsonville, Md. So well pleased are the benefactors with what has already been accomplished, that they have offered to complete the chancel, by providing new choir stalls, a Bishop's chair and sedilia for the clergy within the chancel rails. Another memorial, which is expected to be in place early in December, will comprise a beautiful Eton panelled fresco for the ceiling of the apse.

ALBANY

R. H. NELSON, D.D., Bishop

Special Preachers at St. Ann's Church, Amsterdam

AT ST. ANN'S CHURCH, Amsterdam (Rev. E. T. Carroll, D.D., rector), the preacher at Evensong a week ago was the Rt. Rev. Sheldon Munson Griswold, Bishop of Salina. All Saints' Day marks the two hundred and second anniversary of the foundation of St. Ann's parish. The preacher at Evensong was the Rev. John B. Hubbs, D.D., chaplain of Hobart college.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Fall Session of the Archdeaconry of Reading

THE OFFERING at Trinity Church, Pottsville (Rev. Howard W. Diller, rector) on Sunday, October 4th, for the work of the Red Cross Society, amounted to $89. On October 14th Dr. William H. Jeffreys, of St. Luke's Hospital, Shanghai, China, addressed a well attended meeting of the Woman's Auxiliary of Trinity Church. The assistant rector, the Rev. Le Roy Eltringham, has organized a troop of Boy Scouts.

THE FALL SESSION of the archdeaconry of Reading was held at St. Michael's Church, Birdsboro (Rev. Harry Howe Bogert, rector) on Monday and Tuesday, October 26th and 27th. The rector conducted the opening service on Monday evening, assisted by the Rev. Le Roy Eltringham, curate of Trinity Church, Pottsville. The Ven. Asahel A. Bresee, on behalf of the clergy, responded to the rector's welcome. The Rev. A. A. V. Binnington, rector of St. Luke's Church, Lebanon, preached the sermon. There was an early celebration of the Holy Communion on Tuesday and at the business session Archdeacon Bresee read his formal report, and the Rev. E. W. Foulkes, minister in charge of St. Paul's chapel, Minersville, and for several years a lay-worker under the Bishop of London, read an excellent paper on "The Priest in His Parish." Bishop Talbot then addressed the clergy briefly, requesting their heartiest coöperation in the work of meeting the mirsionary apportionments. The Rev. Howard W. Diller, rector of Trinity Church, Pottsville, read a paper on "The Importance of the Eucharist as the Chief Service on the Lord's Day," a paper which met with the hearty approval of all present. At noon the Rev. Frederick D. Ward of St. Elisabeth's, Philadelphia, conducted a helpful quiet hour. In the afternoon the Rev. Archibald H. Bradshaw, rector of Trinity Church, Easton, reviewed Prof. Fuerster's book, *Marriage and the Sex Problem.*

ON WEDNESDAY evening, October 28th, the Feast of St. Simon and St. Jude, the rebuilt Christ Church, Frackville (Rev. George Burgess, minster in charge) was consecrated by the Bishop of the diocese. Christ Church was almost entirely destroyed by fire on Sunday morning, January 28th, but the rebuilt edifice will be a monument to the zeal and energy of the parish. Bishop Talbot preached the sermon. Many of the neighboring clergy were present, and the choir of Trinity Church, Pottsville, furnished the music, making the trip to and from Frackville in a large motorbus. The Bishop celebrated the Holy Communion the following morning.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Assistant Secretary of the Woman's Auxiliary Holding Meetings

MISS GRACE LINDLEY, assistant secretary of the Woman's Auxiliary, has been holding a series of meetings in the interest of the Junior Auxiliary work, and arousing much enthusiasm. On Tuesday evening, October 27th, she addresed the Alameda County Sunday School Association at their quarterly meeting in Trinity Church, Oakland.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

A Centennial at St. Paul's Church, Oxford

THE ONE HUNDREDTH anniversary of the founding of St. Paul's Church, Oxford, N. Y. (Rev. Theodore Haydn, rector) was marked by fitting services on Sunday, October 18th, and on Monday and Tuesday of that week. The morning services of St. Luke's Day were notable by reason of the large congregations present and by the inauguration of a vested choir. On Monday there was a morning service in commemoration of the faithful departed members of the parish. In the evening there was a reception. The centennial service was held on Tuesday morning at which time the Rev. E. W. Colloque. D.D., a former rector of the church, was the preacher.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

The Bishop will not Ask for a Coadjutor at Present

AT THE LAST diocesan convention the Bishop was asked to appoint a committee which should provide ways and means for the support of a Bishop Coadjutor, the same committee to report to the convention of 1915. In a recent number of the Duluth *Churchman* the Bishop states: "Since that time the dreadful war in Europe has so completely disorganized the whole business world, that it plainly seems inexpedient to appoint this committee at present and no action will be taken this year. In my present condition of health I would not ask my diocese to provide me with an assistant Bishop even if his salary was fully guaranteed. . . . When the business affairs of the country return to their normal condition I will appoint the committee . . . so that if the need of a Bishop Coadjutor

should suddenly arise the diocese may be in a position to act promptly."

A GRADUATION service for the nurses of St. Luke's Hospital was held in St. Paul's Church, Duluth, Tuesday evening, November 3rd. Five nurses were given diplomas.

THE REV. C. C. ROLLIT, missionary secretary of the Province of the Northwest, recently spent five days in Crookston and with the assistance of the rector of the parish and members of the vestry made a thorough "every member canvass," as a result of which the duplex envelope system will be put into use in Crookston the First Sunday in Advent. The response was surprisingly generous and hearty.

A MISSION STUDY CLASS, under the leadership of Miss Emily C. Tillotson of the Church Missions House staff, was held in Trinity Pro-Cathedral on November 2nd, 3rd, and 4th. Miss Tillotson addressed a parlor meeting at the Bishop's house on Sunday afternoon, explaining the need and privilege of such classes, and on Monday morning the regular class opened with sixteen in attendance, which number was increased to twenty before the close of instruction on Wednesday. There were five sessions, and every one was well attended. There is a prospect now of several similar classes being started in different parts of the diocese, by some of the women in attendance at this one, which was really the purpose of this Normal study class, and a sure sign of its success. The handbook used was *Social Aspects of Foreign Missions*, by Faunce.

THREE NEW branches of the Junior Auxiliary have been organized in the city of Duluth this autumn. One at St. Andrew's mission, one at St. John's, and one at a new and as yet unnamed mission. The Juniors are making ready to put on a pageant play, called "Daybreak in the West," published by the Church Missions Publishing Co.

EAST CAROLINA

All Saints' Day Services in Memory of Bishop Strange

ALL SAINTS' DAY was observed in Wilmington especially in memory of the late Bishop Strange. In St. James' Church, with which he was so closely identified throughout his life, there was a special memorial service commemorating the tenth anniversary of his consecration to the episcopate. The rector, Rev. Dr. Wm. H. Milton, preached a most appropriate memorial sermon from the text, "Blessed are the pure in heart," and he read also a fine tribute to Bishop Strange written by Bishop Randolph of the diocese of Southern Virginia. The Rev. Dr. R. B. Drane, of Edenton, senior presbyter of the diocese, assisted in the service and celebrated the Holy Communion. Services of a similar nature were held in the other churches of the city in memory of Bishop Strange.

THE REV. JOHN R. MATTHEWS, rector of St. Paul's Church, Greenville, conducted a series of mission services in St. John's Church, Grifton, November 2nd to 7th.

THE FALL MEETING of the convocation of Edenton was held in St. Thomas' Church, Windsor (Rev. Walter R. Noe, rector), October 27th to 29th. The convocation is noted for its large, enthusiastic, and effective meetings, and this meeting well sustained its reputation. In addition to the goodly number of clergy present, there were in attendance some sixty laymen and laywomen representing all parts of the convocation, giving it something of the apeparance of a meeting of the council. There was an inspiring attendance at the early celebrations of the Holy Communion each morning, and crowded congregations were at all the public services. The business meetings were spirited and vigorous, and much business of importance was transacted. One special feature was the reading of a paper by the Rev. C. Prentiss Parker, of Hertford, on "How to Interest Laymen in the Work of the Church." This paper was so thoroughly appreciated that it was ordered printed in the diocesan paper. The Ven. Archdeacon Thomas P. Noe gave a most encouraging report of his work. The Rev. Wm. E. Cox, of Wilmington, was present by invitation in the interest of the diocesan forward movement. A full set of the charts of the laymen's missionary movement were exhibited in the church, the facts they presented were explained, and a strong appeal made to push the movement throughout the diocese. The convocation showed deep interest in this movement and pledged its hearty coöperation in the effort to conduct an every-member canvass in every congregation that has not already had such canvass. A very happy social feature was the splendid reception given by Judge and Mrs. Francis D. Winston at their typical old southern home in honor of the convocation.

GEORGIA

F. F. REESE, D.D., Bishop

Three Choirs Unite in a Service at Savannah

AT ST. PAUL'S CHURCH, Savannah, on Sunday, October 25, the three choirs of the city held a joint choral Evensong with anthems under the direction of Mr. Daniels, the organist of Christ Church.

THERE IS SOME talk about making Christ Church, Savannah, the Cathedral of the diocese, though no definite steps toward that end have been taken, so far as is generally known. The location of the church, in the center of the business district, renders it admirably adapted for this end.

THE REV. G. A. CORNELL, rector of St. Paul's Church, Albany, was one of those detained abroad by the war, and has just returned.

THE CHURCH CLUB of Savannah attended service as a body for the purpose of a corporate communion at St. John's Church, on All Saints' Day. Judge A. B. Moore, treasurer of diocesan missions, is president of the club.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

The Church of Our Saviour, Montoursville, Undergoes Repairs

DURING THE last few weeks the Church of Our Saviour, Montoursville, has been undergoing repairs. The bell tower which had grown infirm because of age has been removed and a new one has been located in its place. The interior walls have been tinted and the pews refinished. What is very pleasant to record all this has not only been done but also paid for.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

A Conference on the G. F. S. at Louisville

A CONFERENCE on the Girls' Friendly Society was held at the Cathedral house, Louisville, on November 11th. The Rev. Dr. F. J. Mallett told what the society is doing for missions in the Church; Mrs. Elliott, former diocesan secretary of North Carolina, spoke of the growth of the society in the mountains of the South; Mrs. J. Gibbon Minnigerode, of Kentucky, spoke on "How Much of the Missionary Spirit may we Instill into the Life of the Average G. F. S. Branch?" and Mrs. Charles E. Woodcock addressed the conference on "Why were the Relations of the G. F. S. and the Woman's Auxiliary in Mission Work Discontinued?"

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

All Saints' Day Services in the Diocese

ALL SAINTS' DAY was observed in Brooklyn and vicinity this year more generally than usual, and not only in our churches but elsewhere. A noticeable observance was had in Packer Collegiate Institute on Monday morning, November 2nd, when Alexander E. Orr, former trustee and generous benefactor, and several school girls recently deceased, were fittingly commemorated. Dr. St. Clair McKelway, chancellor of the University of the State of New York, recalled the life and works of Mr. Orr, and in a sympathetic address, eulogized the character of this distinguished citizen and devoted Churchman.

AT THE All Saints' day services in St. Paul's Church, Brooklyn, there were two special preachers. Bishop Griswold of Salina and the Rev. Dr. Frank M. Clendenin, rector of St. Peter's Church, Westchester, N. Y., made appropriate allusions to the day and All Souls' day after evensong. The Rev. Andrew C. Wilson, rector, the Rev. Samuel A. Chapman, senior curate, and the Rev. Lawrence A. S. R. Rose of the parish clergy officiated. The Bishop also spoke of his missionary work in his Western field.

ST. GEORGE'S Church, Marcy and Gates avenues, Brooklyn, celebrated its forty-fifth anniversary on All Saints' day. The Rev. Alvah Guion was its first rector, and services were begun in a building at Marcy avenue and Monroe street. The present rector is the Rev. Charles G. Clark, who preached an historical sermon in the morning, recounting the courage and fidelity of the pioneers of Church work in this part of Brooklyn. There was an elaborate programme of festival music, and a large congregation present at the services of the day.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

Religious Education in the Diocese

THE SUNDAY SCHOOL INSTITUTE held a two weeks' continuous session this last summer, besides having its equipment used for an additional six or eight weeks by other organizations of the diocese, *i. e.*, a convocation of Los Angeles deanery, a boys' camp, lasting two weeks, a week of lectures and conferences by the clergy, a week of mission study, and finally two weeks for the girls in a girls' vacation camp. The two weeks of the Sunday school institute were characterized by many as a remarkable experience. Dean Hodges of Cambridge and Dean Colladay of Salt Lake City were the two principal lecturers, and Miss Danielson of Los Angeles gave practical demonstrations of clay modeling. The audiences were most responsive and some four or five hundred persons came in touch with the work, over one hundred staying continuously from meeting to meeting all through the course. About fifty of the clergy attended the week of clerical conferences. The boys' camp and the girls' vacation camp were most popular and the opportunity of giving these young people instruction and arousing their interest in the Church at home and abroad was not lost sight of. Much praise and thanks are due the Rev. C. S. Mook whose untiring zeal and ability as an organizer made this most successful summer possible.

MAINE

ROBT. CODMAN, D.D., Bishop

Special Addresses to Men in Repair Shops of the Maine Central Railway

ON SEVERAL occasions during the past summer Canon Nicholson of Waterville has spoken at the noonday meetings held under

the auspices of the Railroad Y. M. C. A. at the repair shops of the Maine Central Railroad in that place. He is now delivering, by special invitation, on Thursdays, to the railway men and others a series of six addresses on "Salvation," which subject was chosen by his hearers. The meetings at which these addresses are given have hitherto been held out of doors, but now because of cooler weather they are held in a blacksmith shop. There is of course little formality about the meetings, which begin as soon as the men have finished their dinners and lighted their pipes. A quartet from their number leads the singing; and the interest manifested has been marked from the start.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

A Mass Meeting in the Interests of Religious Education

A MASS MEETING preliminary to the meeting of the diocesan convention was held under the auspices of the social service committee of the diocese, at Albaugh's theatre, Baltimore, on Tuesday night, October 27th. The general topic of the meeting was "The Church and the Social Movement." The Bishop of the diocese presided, and the music was under the direction of the St. Cecilia's Guild. After saying the Lord's Prayer and a social litany, Bishop Murray made a short introductory address, the Rev. Edward M. Parrott, rector of St. James' Church, Lake George, N. Y., who was the lecturer on rural work at the summer school at Morristown, N. J., under the auspices of the social service commission of the diocese of Newark, followed with an address on "The Rural Church." The Rev. Augustine Elmendorf, secretary of the social service commission of the diocese of Newark, spoke of "The Need and Function of the Social Service Commission." The Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan, delivered a powerful address on the subject, "The Church and the New Social Conscience." He spoke of the individualistic conception of society that had existed for centuries and of the change that is taking place to-day in social and economic standards. The Church, he declared, has been too long treating symptoms and overlooking causes, too long pouring wine and oil in the wounds of the poor fellow on the road to Jericho. It is time to clear out the thieves on that road.

A QUIET HOUR for the Maryland council of the Daughters of the King was held at the Pro-Cathedral, Baltimore, on Monday evening, October 26th. The devotional services were conducted by the Rev. Charles Fiske, D.D., rector of the Church of St. Michael and All Angels, who also gave the addresses.

THE SEMI-ANNUAL meeting of the Maryland branch of the Woman's Auxiliary opened on Wednesday, November 4th, at St. Paul's Church, Baltimore, with the Holy Communion, Bishop Murray being the celebrant and making a short address. After luncheon in the parish house, a missionary meeting, attended by a large number of delegates and clergy, was held in Hazazer's Hall, and stirring addresses were made by the Bishop of Maryland, the Rev. Arthur R. Gray, educational secretary of the Board of Missions, Dr. W. H. Jefferys, of St. Luke's Hospital, Shanghai, China, and Miss S. L. Dodson of St. Mary's Hall, Shanghai.

ON THURSDAY evening, November 5th, a very pleasant reception, given by the congregation of St. Luke's Church, Baltimore, was held in the parish hall in honor of their new rector, the Rev. Edward D. Evans, who came to Baltimore recently from New Zealand. The Bishop of the diocese was present and made an address, as did also the Rev. Mr. Evans and others.

THE REV. W. PAGE DAME, associate rector of the Memorial Church, Baltimore, who on November 2nd underwent an operation at the Franklin Square Hospital, is reported to be progressing favorably and rapidly towards recovery, and hopes to be able to resume his duties in about two weeks.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Annual Meeting of the Church Club—A Woman Addresses the Detroit Clericus—Michigan Alumni of the G. T. S. Meets

THE ANNUAL meeting of the Church Club of the Diocese was held in St. Paul's Cathedral House on Thursday, November 5th. It may be of interest to outside Churchmen to know what work the club does besides that of gathering its members at dinners at which they are addressed by selected speakers. The business end of the diocesan paper is in their hands; they are responsible for the noon-day Lenten services; they take charge of and provide hospitality for such gatherings as (in the last year) the Sunday school convention of the Fifth Department and the meeting of the General Board of Religious Education and the first synod of the Province of the Mid-West. They also have charge of the lay readers' league so that the lay readers can be sent at any time to any need. They have been very instrumental, through their missionary committee, in introducing the duplex-envelope system into many parishes and missions. And the Bishop says that the most important committee is the Bishop's advisory committee to which he refers many questions in which the advice of careful laymen is needed. Bishop Williams in being called upon to introduce Dr. Faber, the guest of the evening, said that he had been given an unnecessary and impossible task: unnecessary as it was to introduce Dr. Faber, and impossible as it was to express our feelings toward him. Dr. Faber closed his address with the statement that we were mistaken if we thought that the future belonged to Teuton or to those of Anglo-Saxon speech, for the future belongs to those who speak the Christian tongue.

ST. JOHN'S Church, Detroit, has called as Dr. Faber's successor the Rev. H. H. H. Fox, who has been rector of All Saints', Pontiac, Michigan, for nine years, and who lately accepted the position of educational secretary of the diocese. Mr. Fox was graduated from the General Theological Seminary in 1900 and was Dr. Faber's assistant in Lockport, N. Y., before coming to Michigan.

AT THE November meeting of the Detroit clericus Miss Freeman, the secretary of the associated charities, made an address in which she stated the necessity of associating with the churches those families which came under the supervision of the organization, and asked the help of the clergy in this work, because the greatest need in reestablishing any family or individual lay in the gift of encouragement, hope and inspiration which the Church alone can give. Many of the social workers to-day have neglected this fact and the Church can do a large work not only for the families but towards converting the social workers by a hearty coöperation in the work for which the Church alone is sufficient.

A MEETING of the Michigan alumni of the General Theological Seminary was held on November 2nd, at which the present condition of the seminary was discussed and way of coöperation considered.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suff.

The Commission on General Missions Meets at the Episcopal Residence—Willmar Convocation

THE COMMISSION on General Missions of the diocese held a meeting at the Episcopal residence in Minneapolis on Friday evening, October 30th, and was addressed by Bishop Brewer, president of the Province of the Northwest. It appeared that by strenuous effort the diocese had last year come within $1,800 of meeting its apportionment of $13,300. The purpose of the conference was to consider methods whereby the ground gained as the result of the special effort last year might be maintained and whereby the remaining $1,800 of the apportionment might be raised. Bishop Brewer said that in his judgment the provincial secretary should devote his entire time for the coming year to those dioceses which had not yet met their apportionments for General Missions, as the diocese of Montana and the missionary districts within the Province could meet their apportionments without the secretary's help. He urged that the secretary should select certain fields where he could coöperate in an every member canvass. As a means toward facilitating this work in the diocese of Minnesota the members of the commission pledged themselves to coöperate with the secretary each within a limited territory and do all in their power to bring into line those parishes which had not yet met their apportionments. A committee was appointed to scrutinize the apportionment list, making reductions where necessary to encourage feeble parishes, and secure voluntary increases from parishes which seem to have ability to do more. The following members were present: Bishop Edsall, Rev. Dr. Freeman, Rev. W. P. Remington, Dean Matthews, Rev. A. E. Fillmore, Secretary Rollit, H. C. Theopold, A. G. Dunlop, and W. P. Christian.

A MEETING of the Willmar convocation was held in the Church of the Holy Communion, Redwood Falls (Rev. A. A. Joss, D.D., rector), on Wednesday and Thursday, November 4th and 5th, the Very Rev. Alexander Coffin presiding. The opening sermon was preached by the Rev. W. A. Dennis of Worthington. After the celebration of the Holy Communion the morning was given up to reports from the field and a consideration of the Church service in relation to religious education and to the fundamental life of the people, by Dr. A. A. Joss and the Rev. H. W. St. Clair. After lunch the clergy and visitors were taken on an automobile trip through the glens of the state park and past the falls of the Redwood river. On reassembling at the church Dean Coffin read a paper reviewing Eucken's "Can we still be Christians?" which was followed by a quiet hour conducted by the Rev. E. B. Woodruff of St. Clement's Church, St. Paul. The evening session was devoted to a missionary rally. The Presbyterians and Methodists of the town having given up their prayer meetings the attendance was augmented by some of their members and the church was full. The speakers were the Dean, Rev. E. B. Woodruff on the Church and America, and the Rev. C. E. Haupt of St. Matthew's Church, St. Paul, on the Church and the World.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

A United Offering Service Held at the St. Louis Cathedral

ON MONDAY morning, November 2nd, a United Offering service was held at Christ Church Cathedral, St. Louis. Dean Davis celebrated the Holy Communion and the Rev. James Wise, rector of the Church of the Holy Communion, preached the sermon. The offering amounted to $129.15.

THE QUARTERLY MEETING of the Missouri branch of the Woman's Auxiliary was held in St. George's chapel, St. Louis (Rev. B. T. Kemerer, rector), on Friday, November 6th.

The services of the day began with a celebration of the Holy Communion by Bishop Tuttle, followed by a business meeting with the reports of the officers and the making of the pledges. $138 was pledged to General Missions, $55.50 to the Bishop Tuttle Memorial Scholarship, $50 for insurance for a missionary, $605 for the Percy Silver Medical Missionary to China and $100 to complete the payment on a motor boat for the Rev. Robert Wilson in Chang Shua, China. Bishop Johnson gave a short address on the importance of the rural missions. After lunch Dean Davis gave a most interesting talk on his recent visit to our missions in the Orient.

NEWARK

Edwin S. Lines, D.D., Bishop

Many Attend Acolytes' Service

All Saints' Church, Orange, N. J., was crowded Thursday night, November 6th, at the annual service for acolytes of the dioceses of Newark, New York, New Jersey and Long Island, representatives coming from as far as Long Branch, New Jersey, and Yonkers, New York, besides various points on Long Island. Over two hundred visiting priests and acolytes marched in the solemn procession around the church, and on account of the large number it was found necessary in making turns to have them file out in the vestibules. The Rev. Warren K. Damuth, chaplain of the Sisterhood of Saint John the Baptist, New York City, read the first lesson, and the Rev. John S. Miller, rector of the House of Prayer, Newark, the second. The Rev. Clarence M. Dunham, rector of All Saints', rendered the service, and the Rev. Charles L. Gomph, rector of Grace Church, Newark, preached the sermon. All Saints' Church full choir of forty men and boys sang special music, and James M. Hill, organist and choir master, presided at the organ, being accompanied on the piano by Miss Gertrude Albertis. D. Ripley Jackson sang as the tenor soloist, "I will mention the loving kindness of the Lord," by Sullivan. The visiting priests and acolytes afterwards attended a reception provided for them in the parish house, the following members of All Saints' Church acolytes' guild acting as hosts: Edward A. Albertis, George Thomas, Julius Pohlman, Richard B. Sale, Frederick Brennemann, Richard Smith, Frederick Kugleman, Charles Baier, Henry A. West, Walter and Kingston Johns, Carl Maschmeyer, Benjamin Williams, Walter E. Green and Theodore Pohlmann.

OHIO

Wm. A. Leonard, D.D., Bishop
Frank Du Moulin, LL.D., Bp. Coadj.

The Sandusky Convocation Meets at Gambier

The annual meeting of the Sandusky convocation was held at the Church of the Holy Spirit, Gambier, on Tuesday and Wednesday, November 3rd and 4th. President Peirce of Kenyon College delivered an address at the opening service on "The Present War in its Relation to the Gospel of Peace." The Rev. Thomas Jenkins, rector of St. Paul's Church, Fremont, spoke at the morning session on Wednesday on "The Religious Survey of the Sandusky Convocation." In the afternoon "The Law of Divorce and Remarriage" was discussed by the Rev. W. E. Hull, rector of St. Paul's Church, Mt. Vernon, and "The Practical Relation of Communicants, Remarried Contrary to the Law of the Church, to the Rector and the Church," was discussed by the Rev. George F. Smythe, D.D., rector of the Church of the Holy Spirit, Gambier. "The Relation of the Rector to the Sunday School," by the Rev. James H. Young, rector of Trinity Church, Tiffin, closed the session of the convocation.

OREGON

Resolution Urging the Bishop-elect to Make His Residence in Salem

Featured by a resolution urging the Bishop-elect to take up his residence in Salem, at least temporarily, the sixth meeting of the central convocation of Oregon was held at Salem October 27th and 28th. With reference to the request to be made to the new Bishop, it was pointed out that of the 150,000 people of the central convocation but twenty-nine per cent. are within reach of a church building, while Portland was adequately provided for in this respect. These and other considerations, believed by the convocation to be well founded, will be presented to the new Bishop. The convocation opened with a meeting for women at which Mrs. R. L. Davidson of Salem presided. Papers were presented by Mrs. A. W. Griffin of McMinnville and Mrs. C. B. Runnalls of Corvallis. Dean Griffin of McMinnville was preacher at Evensong on the first day. The Rev. C. B. Runnalls of Corvallis and Mr. Walter Van Winkle of Salem spoke at the morning session. In the afternoon the Ven. H. D. Chambers and the Rev. Robert S. Gill of Salem were the speakers.

The Social Service League in Portland has rounded out a most successful year, its founding and depelopment of the work of Scadding House for men being one of its splendid achievements.

PITTSBURGH

Cortlandt Whitehead, D.D., LL.D., Bishop

Twenty-fifth Anniversary of the Junior Auxiliary

The Junior Auxiliary of the diocese of Pittsburg held its twenty-fifth anniversary on October 31st, in the parish house of the Church of the Ascension, Pittsburgh. In point of attendance and enthusiasm this meeting surpassed all former ones. There were over two hundred children present, and a large number of directors and other members of the Woman's Auxiliary. The exercises of the day began with a service at 11 o'clock, by the Bishop of the diocese. The remainder of the morning was occupied by an address by the Rt. Rev. James H. Van Buren, D.D., and reports of officers of the society. In the afternoon there were reports from all the branches represented, and addresses by Bishop Van Buren, Miss Cuddy, a missionary teacher at Ponce, Porto Rico; the Rev. L. F. Cole, and Bishop Whitehead. Two or three exhibits added very largely to the interest and enjoyment of the occasion. The most extensive and interesting exhibit was a display of the articles made and contributed by all the parishes for the Christmas boxes, which were ranged round the large assembly room of the parish house. Junior Christmas boxes have since been packed and sent to schools in Ponce, Porto Rico, and to Wyoming, and a large parcel is to be forwarded a little later for the children's ward of St. Luke's Hospital, Ponce.

QUINCY

M. E. Fawcett, D.D., Ph.D., Bishop

Repairs at Grace Church, Galesburg—The Annual Synod

Grace Church, Galesburg, has just undergone some long-needed repairs, including the redecorating of the interior throughout, and the installation of a system of electric lighting, in place of gas. Rev. L. B. Hastings, rector of St. Alban's, Knoxville, is priest in charge of Grace Church.

Arrangements have been made for special exercises of interest in connection with the annual synod, at Grace Church, Galesburg, November 18th and 19th. A diocesan quiet day is to be conducted at St. Alban's School, Knoxville, on the 17th, by Rev. Charles H. Young, rector of Christ Church, Chicago. At 5:00 that evening, he will conduct a Sunday school conference at St. John's (Swedish) Church, Galesburg. In the evening the Bishop will administer confirmation at Grace Church. At the opening service of the synod, the preacher will be the Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, who will also speak at a banquet given in the evening at the Galesburg Club in honor of the Bishop of Quincy.

RHODE ISLAND

James DeW. Perry, Jr., D.D., Bishop

Cornerstone Laid of a New Parish House in East Providence

On Sunday afternoon, All Saints' day, in warm, glorious weather, the Bishop of the diocese laid the cornerstone of a new parish house for St. Mary's Church, East Providence. The procession formed in the church and included cross bearer, choir of men and boys, the wardens and vestrymen, and the children of the Sunday school, the Rev. John Leacher, rector of St. Mark's Church, Riverside, the Rev. Henry Bassett, rector of the Church of the Epiphany, Providence, the Rev. Herbert C. Dana, rector of St. Mary's, and the Bishop. The Rev. Mr. Dana opened the service. The Rev. Mr. Leacher read the lesson, and the Rev. Mr. Bassett delivered the address, followed by the Bishop in a happy, yet serious vein, encouraging the work. The offering made at the service was the result of a week's campaign among the people and the hard work of the Sunday school, and amounted to $792. There were also presented pledges of sums to be paid in later which will bring the total of the week's campaign to $973. In the cornerstone were placed the names of the oldest and the youngest communicant, the former being Mrs. Ann Hall, aged 85, one of the founders of the parish, who was present on this occasion. The building will cost about $7,000.

The clerical club of Rhode Island held its first meeting of the season on Monday, November 2nd, at the Bishop McVickar house, Providence. There was a good attendance. In accordance with the suggestion of the executive committee that occasionally a paper be read by some member of the club instead of continually going outside for speakers the club listened to a most excellent theological essay by the Rev. Arthur M. Aucock, D.D., rector of All Saints' Church, Providence, on the origin and significance of the Logos terminology. Many present expressed approval of the paper in the highest terms as expressing sound historic faith and as an answer to modern Unitariansim.

The quarterly meeting of the Woman's Auxiliary of Rhode Island was held on Thursday, November 5th, at All Saints' Memorial Church, Providence (Rev. Arthur M. Aucock, D.D., rector). Bishop Perry celebrated the Holy Communion, assisted by Bishop Brewster of Western Colorado and Dr. Aucock. The addresses following the service were made by Bishop Brewster and Archdeacon Russell of Lawrenceville, Va. After luncheon the assembly of nearly four hundred women gathered in the large hall of the parish house and listened to the address by Mrs. John Ely of St. Mary's Hall, Shanghai, China, and to the reports of the officers. It was one of the best meetings ever held by the Auxiliary.

SACRAMENTO

W. H. Moreland, D.D., Bishop

Semi-annual Meeting of the Woman's Auxiliary

The semi-annual meeting of the Woman's Auxiliary of the diocese was held in the Pro-Cathedral on Thursday and Friday, October

22nd and 23rd. The meeting was presided over by the Bishop, who after the calling of the roll of the various branches by the secretary introduced the Rev. George C. Hunting, Bishop-elect of Nevada. Mr. Hunting delivered a fine address on woman's work in the Church. He believed the time would soon come when the men of the Church would be organized for the study of missionary subjects and for special prayer for the evangelization of the whole world. The slogan of the future would be "Christ for every life and for all of life." Another special feature of the afternoon session, which was largely attended, was an address of unusual force and beauty by Miss Grace Lindley, associate general secretary of the Woman's Auxiliary. Miss Lindley is making a tour of the West. She also spoke at St. Paul's Church, Sacramento, on Thursday evening. The other appointed speakers were the Rev. James T. MacGovern, chaplain of Folsom Prison and missionary at points adjacent, also the Rev. Fredrick W. Crook, priest in charge of Northern Sonoma county and Mendocino county. On Friday morning the sessions of the convention were continued at the Pro-Cathedral where there was a celebration of the Holy Communion and reports were made by representatives of the different branches. Miss Lindley at this session told of the mission study classes with which she has been associated in New York, and the Rev. Peter K. Kajitsuka, Japanese priest, stirred the convention by telling of his efforts to teach the children of his race in Sacramento. Mrs. Frank Hamel of the Pro-Cathedral congregation was elected vice-president of the Auxiliary in the diocese. She is a Missouri Churchwoman who has recently settled in the see city, and is quite interested in all the work of the Church.

THE NORTHERN CONVOCATION will meet in Trinity Church, Nevada City, on November 12th and 13th, the Rev. T. T. Denhardt having cordially invited the members. The president of the convocation, the Rev. Harry Perks, has issued an attractive programme in which six of the diocesan priests will participate.

THE BISHOP has just conducted a successful mission in Fort Bragg, a lumber town on the coast, where much interest has been created, and he is announced to lecture in a public hall in Ukiale in the interests of the social purity amendment to be balloted upon at the approaching state election. He is also campaigning in behalf of public morality in Modoc county.

SOUTH DAKOTA

GEORGE BILLER, JR., D.D., Miss. Bp.

Cornerstone Laid for the Bishop Hare Memorial Building

ON FRIDAY afternoon, October 23rd, on the campus of All Saints' School, the cornerstone of the South Dakota Bishop Hare Memorial Building was laid. Members of the Masonic orders marched to the school grounds and were there met by the Rev. Dr. Ashley, acting for the Bishop. The Very Rev. J. K. Brennan, Dean of the Cathedral, the members of the school, the members of the Cathedral chapter and the vestry of the Cathedral parish. After a solemn service of prayer and praise (the same used by Bishop Hare at the cornerstone-laying of the first building thirty years before) there followed the Masonic ritual in charge of the grand lodge of the state. Anthems and hymns were sung by the girls of the school and by the Cathedral choir. The clergy taking part in the services were the Very Reverend the Dean, the Rev. Messrs. Deloria, Cash, Eubanks, and Talmage. At the close of the Masonic ceremony there followed an address by Dr. Ashley.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

A Musical Service as a Memorial Anniversary—Other Diocesan News

THE SEVENTH anniversary of the dedication of the Lehmer memorial organ was observed at St. Paul's Cathedral, Cincinnati, on the evening of All Saints' Day with a special musical service under the direction of Mr. K. O. Staps, A.R.A.M., organist and choirmaster. The choir sang Spohr's cantata, "God, Thou art great," "The Radiant Morn," by Woodward, and Mr. Staps played the Dead March from "Saul," by Handel. The vicar, the Rev. Canon S. B. Purves, in his address referred feelingly to the late Charles Lehmer, one of the donors, who entered into rest, June 26, 1914. Mr. Lehmer left a provision in his will for the continual care of the beautiful musical instrument. It is interesting to note that Mr. Staps recently opened the season's municipal organ concerts at Buffalo, playing on the fine Pan-American Exposition organ in Buffalo, N. Y.

THE CHURCH of the Good Shepherd, Norwood, is happy in the possession of a fine organ over which Miss Grace Butler is to preside. A handsome altar cross, the gift of the woman's guild, and a sanctuary lamp are recent additions to this new church's beautiful furnishings.

ST. LUKE'S CHURCH, Cincinnati, cleaned and replastered, made water tight and repainted and redecorated, with new electric light equipment and two new stained glass windows, completing the scheme, holds a homecoming day on the Twenty-second Sunday after Trinity. The church is without a rector but is in a very live condition in spite of that fact, as the extensive improvements show. The Rev. Canon Charles G. Reade as Archdeacon will have charge of the services and at the evening service at least ten of the city clergy will visit St. Luke's.

THE REV. A. D. GRING of Cambridge, Mass., formerly of Kyoto, Japan, is the guest of his son-in-law and daughter, Mr. and Mrs. A. F. C. Fiske of East Walnut Hills, Cincinnati.

DEACONESS KLEM, who has worked in Japan and among Indians and whites in Idaho, is visiting her parents in Cincinnati.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

The Sunday School Commission Meets at Hampton

THE SUNDAY SCHOOL commission of the diocese of Southern Virginia met in Hampton Thursday, October 29th, at the home of Mrs. Frank Darling. The commission elected a secretary for the various departments of Sunday school work; these secretaries to associate with themselves whom they will and strive to develop their respective departments, holding themselves in readiness to respond to calls for information, to help with the institutes, visit schools when possible, work in the summer normal schools and in any other way, to assist in furthering Sunday school work in the diocese. The commission discussed the matter of holding institutes through the various communities of the diocese, and while there were quite a number of splendid institutes in active operation, there should be a good many more so that every Sunday school could without great expense or time have their teachers attend one or more meetings a year. The commission noted with pleasure the two normal schools held and determined to do all in their power to have the Tidewater Normal of Norfolk and the Piedmont and Southern Virginia Normal of Roanoke appeal to a larger number of teachers and officers of the diocese.

THE REV. HUNTER LEWIS of Mesilla Park, New Mexico, has accepted the call to South Boston, Halifax county, and will soon take up the work in that parish. Mr. Lewis has done a great work in his former parish, and South Boston is to be congratulated in getting this earnest and capable man.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

St. Alban's Mission—For Episcopate Endowment—Other News

THE MISSION at St. Alban's chapel near South Memphis is reported in an encouraging condition. The Sunday school meets in the morning, and the Dean of the Cathedral, the Rev. J. Craik Morris, holds Evening Prayer and preaches three evenings during each month. The chapel has recently been fitted with electric lights, etc., the gift of a member of the mission.

THE REV. W. S. CLAIBORNE, Archdeacon of East Tennessee, spent several days in Memphis, in the interest of the Episcopate Endowment Fund. Mr. Claiborne is a man of splendid ability, and as he is thoroughly in earnest in this matter his success is assured. Good returns have already come in from Knoxville and Nashville on this fund, and it was through Mr. Claiborne's efforts the Sewanee endowment became a reality.

CHRIST CHURCH, Nashville, plans a campaign for general missions during November, which will be conducted by the Rev. Robert Patton, of the Fourth Department, who will continue the services for one week. Later in the winter, Bishop Woodcock of Kentucky will hold another mission in this church.

THE THREE branches of the Woman's Auxiliary held a union meeting in Christ Church, Chattanooga, November 2nd, at which time the Rev. W. S. Claiborne made an address on diocesan missions, and the Rev. Nathan Matthews spoke on the Church's work in Cape Mound, Africa. It was a most enthusiastic meeting, and the Christ Church branch of the Woman's Auxiliary have determined to get a speaker from the outside once a month as far as possible.

THE FIRST Friday in December, the Auxiliary will be addresed by Miss Clementine Rowe, missionary at Sherwood, Tennessee, the first Friday in January by Archdeacon Claiborne. The Auxiliary will be glad to know of any missionaries nearby whom they can secure to make addresses.

UTAH

Completion of Six Years' Work Celebrated at Ogden

WITH MUCH rejoicing over the past, and hopeful anticipations of the future, the Church of the Good Shepherd, Ogden, celebrated on All Saints' day the completion of six years of work under the present rector, the Rev. W. W. Fleetwood. Unusually large congregations were present at all the services. The Archdeacon of Western Colorado, an old friend of the rector's, was present, and made a congratulatory address. A strong feature of the work of this parish has been its civic and social service activity. The Sunday night club, or people's forum, with its discussion of live topics of civic interest, has been productive of much good. The Emmanuel movement has also been applied in the community with success. At a special parish meeting resolutions were adopted pledging the loyalty and devotion of the congregation to the Bishop-elect of Utah, Rev. Paul Jones; and a copy of the resolutions was sent to Mr. Jones by the clerk of the meeting.

VERMONT

A. C. A. Hall, D.D., LL.D., Bishop

New Church at Burlington—A $2,000 Gift at Enosburgh Falls

All Saints' day was made especially notable in St. Paul's parish, Burlington, by the consecration of the new All Saints' Church, in the south part of the city on South Willard street, which for the present at least will be a mission of St. Paul's and under the care of its clergy. This beautiful stone church has been built and completely furnished by Mr. L. C. Clark as a memorial to his wife, the late Marian De Forest Clark. The building is of Gothic architecture. The open truss roof is of cypress and a noticeable feature of the building is a beautiful west window of stone tracery. Mr. Wendell P. Blagden of New York was the architect. The Bishop of the diocese and other clergy were met at the entrance to the church by the wardens and vestry of St. Paul's Church. Bishop Hall rapped on the door three times with his pastoral staff, and the door was opened by Joseph T. Stearns, senior warden, who afterwards read the instrument of donation. Bishop Hall was the celebrant at the Holy Communion which followed Morning Prayer, the Rev. George Y. Bliss, the Rev. C. C. Wilson, and the Rev. C. P. Abbott assisting. A large congregation completely filled the church.

The thirty-fifth annual meeting of the Vermont branch of the Woman's Auxiliary was held at St. Matthew's Church, Enosburgh Falls, November 4th and 5th. Miss Constance R. Wheeler of Burlington, the diocesan president, was in charge. The speakers were Dr. Mary V. Glenton of Hankow, China, the Rev. D. L. Sanford of Hardwick, and the Rev. John W. Chapman of Anvik, Alaska. At the close of the session a meeting of St. Matthew's vestry was held and B. F. Fassett, a long-time prominent member of the church, presented the parish $2,000 to be used toward the building of a parish house. The money was placed in the hands of the vestry.

WASHINGTON

Alfred Harding, D.D., LL.D., Bishop

The Bishop at a Health Resort by Orders of His Physician

The Bishop of Washington has left the city on the order of his physician and is in a health resort. It is the wish of the physician that he have absolute rest and quiet from the responsibilities of the diocese for at least a month, when he hopes to be strong enough to take up the full work of the diocese.

The fall council of the Daughters of the King convened in St. Mark's parish hall, Thursday, October 29th, Mrs. A. A. Birney, president of the council, presiding. The Rev. C. R. Stetson welcomed the daughters to St. Mark's parish. All of the twenty-three chapters were represented except two. An address was made by the Rev. George W. Atkinson, Jr., setting forth the needs of his parish, which is a mission parish, and asking the aid of the daughters in various ways. They promised to render all the assistance they could. Deaconess Turner of North Carolina read a very helpful and inspiring paper.

In the reference, recently printed, to the consecration of All Souls' Church, Washington, it was incorrectly stated that the church was consecrated by the Bishop of Michigan. Much to the delight of the congregation, Bishop Harding was able to act as consecrator. The sermon was preached, however, by the Bishop of Michigan. This was the first function of importance at which Bishop Harding had been able to officiate since his illness, which extended over several months.

WESTERN MASSACHUSETTS

Thomas F. Davies, D.D., Bishop

Thirtieth Anniversary of St. John's Church, Worcester—All Saints' Day Service

The thirtieth anniversary of St. John's parish was commemorated Sunday, October 25th, with special services. The rector (Rev. Walton S. Danker) celebrated the Holy Communion. This was a corporate Communion for the men of the parish. The Rev. Eliot White of the New York city mission society, a former rector, celebrated Holy Communion and preached at the late service. Bishop Davies preached at the evening service and the rector, the Rev. Eliot White and the Rev. F. H. Danker of St. Luke's Church took part in the service. The church was filled at all services and there was a remarkable attendance of communicants. The large offering was a thank-offering for thirty years of parish history. A parish reception was given under the auspices of the woman's guild Saturday evening at which addresses were given by Church and other clergymen of the city. St. John's was started as a mission by the Rev. W. R. Huntington of All Saints', and organized as a parish October, 1914. The rectors have been the Rev. Francis G. Burgess, now rector of the American church, Nice, France, 1884-1898; Rev. Eliot White, 1898-1907, and Rev. Walton S. Danker, 1907.

Miss Elizabeth H. Coe having completed the course at St. Faith's School, New York, was set apart as a deaconess by Bishop Davies at All Saints' Church (Rev. L. G. Morris, rector), on the Feast of All Saints.

The first branch of the Guild of St. Vincent in the diocese has recently been organized with five members in St. Andrew's Church, North Grafton (Rev. C. E. O. Nichols, rector). The church building has been greatly improved by newly dressed floors, by painting the outside trimmings and by new steps.

During the summer a kitchen has been built as an addition to the parish house at St. Philip's Church, Easthampton (Rev. Frank C. Wheelock, rector). The kitchen was given in part by a generous parishioner and the balance is to be contributed by St. Philip's guild.

The annual All Saints' day choir service was held in All Saints' Church, Worcester. The choirs of All Saints', St. Matthew's, St. John's, St. Mark's, and St. Luke's took part, making a choir of one hundred and twenty men and boys. Choirmaster John W. Barrington of All Saints' was in charge. The sermon was preached by Bishop Lloyd and Bishop Davies took part in the service. Clergy present were Rev. L. G. Morris, of All Saints', Rev. W. S. Danker of St. John's, Rev. Kinsley Blodgett of St. Mark's, Rev. Frederick H. Danker of St. Luke's, Rev. Donald K. Johnson of All Saints' and Rev. Willard Roots of St. Thomas' Church. The music was of a high order and the service an inspiring one. There was an attendance of over a thousand. The offering was given to General Missions. This service has been an annual home-coming of daughter-parishes to the mother church of All Saints' since the rectorship of the late Bishop Vinton at All Saints' parish.

WESTERN MICHIGAN

John N. McCormick, D.D., Bishop

An Inspiring Convocation at Hastings

The convocation planned at the last diocesan convention was held in Emmanuel Church, Hastings (Rev. Carroll L. Bates, rector), November 4th and 5th. The banquet in the parish house November 5th was a great success, being attended by one hundred and fifty persons. The rector presided as toastmaster and introduced Dean Francis S. White, who spoke on "Christianity a World Force," the Rev. Frank Roudenbush on "The War, a

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Challenge to the Faith," and Bishop McCormick, who made an address upon the "Purpose and Accomplishments of the Provincial Synod of Detroit." Thursday's session opened with a celebration of the Holy Communion and a quiet hour in which the priest's ordination vows were illuminatingly reviewed by the Bishop; after which various addresses were made and discussed including "The Mankato Plan," by the Rev. G. P. T. Sargent, and "The Best Recent Books" by the Rev. F. O. Granniss. At the afternoon session Rev. Lincoln R. Vercoe opened the question box and answered forty questions. Rev. George Huntington of Niles extolled the "Use of Lay Readers in Diocesan Missions," which led to a rising vote in which almost all pledged themselves to try to get and train at least one or two lay readers. The Rev. J. H. Feringa of Grand Haven talked on "Religious Education, an Addition to the Public School Programme." He told how Holland went down when religious education was abolished, and how it quickly recovered itself again morally as soon as religious education was restored. He advocated the passage of a law permitting each minister to visit and instruct his own Church members in the public schools.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

The Rev. Dr. Brush Retires from Active Service

THE REV. JESSE BRUSH, D.D., who has been rector of the chapel of the Holy Innocents and chaplain of the Church Home, Buffalo, for eighteen years, closed the years of his active ministry on All Saints' day at the age of 83 years. Dr. Brush was ordained to the diaconate in St. John's Church, Stamford, Conn., in 1881. He was rector of Grace Church, Saybrook, Conn., from 1881 to 1888, when he was called to the rectorship of St. Paul's Church, Mayville (W. N. Y.), where he ministered for five years, going from there to act as assistant at St. James', Buffalo, having charge of St. Peter's Church. He was appointed chaplain of the Church Home and rector of Holy Innocents' chapel in 1896, where he has served up to the present time beloved and honored by those among whom he ministered and regarded with high esteem by all the Church people of Buffalo. In 1904, the fiftieth anniversary of his graduation, the honorary degree of Doctor of Divinity was conferred upon him by the University of New York. In May, 1914, having completed twenty-six years of continuous service in the diocese of Western New York, he was placed upon the retiring list. Dr. Brush will make his home with his son, the Rev. George R. Brush of Shelburne, Vt.

THE FIRST Sunday in November is the day appointed as the day of intercession for the Girls' Friendly Society in America and falling as it did this year on All Saints' day was especially appropriate. A corporate communion for the Rochester branches was held at St. Andrew's Church, when the offering was taken for the diocesan Girls' Friendly Society memorial fund.

WEST TEXAS

JAS. S. JOHNSTON, D.D., Bishop
WM. T. CAPERS, Bp. Coadj.

Annual Meeting of the Diocesan Clericus—The Bishop's Church Organized

THE ANNUAL meeting of the diocesan clericus was held in St. Mark's Church, San Marcos, on October 27th and 28th. Among the subjects discussed were: "The Importance of Adult Bible Classes" by Bishop Capers; "Standards of Work in the Sunday School," by the Rev. John Ridout; "A Center of Teacher Training," by the Rev. Philip Cook; "The Sunday School as a Missionary and Recruiting Agency," by Bishop Capers; and "The Sunday School as a Spiritual Agency," by the Rev. A. W. S. Garden. A practical result of the discussion was the determination on the part of the clergy present to standardize the work of the Sunday schools in the diocese and establish a teacher's training class in San Antonio.

ON THE 28th Bishop Capers addressed the students of the Texas State Normal School at San Marcos on "The Opportunity and Responsibility of the Teaching Profession."

CHRIST CHURCH, San Antonio, has recently been reorganized as the Bishop's Church under the direction of Bishop Capers, with the Rev. John Ridout as rector. The new building just completed at a cost of $40,000 is one of the most attractive edifices in the diocese. In the chancel are nine memorial windows, each representing a feature of the 23rd Psalm. The pews and chancel furniture are of dark mahogany and harmonize with the soft grays of walls and ceiling. The choir stalls are the gift of the young women and girls of the congregation and have a seating capacity of fifty. The altar rail is the gift of Mrs. E. B. Chandler in memory of her father. The top is of polished mahogany, with six supports of art brass, each representing a sheaf of wheat with twining grapevines and grapes.

THE STANDING COMMITTEE has recently purchased a very handsome property on Laurel Heights, San Antonio, for an Episcopal residence for the Bishop Coadjutor. The cost, when the furniture is added, will be in the neighborhood of $20,000.

BISHOP CAPERS has just held an eight days' mission in the Church of the Messiah, Gonzales (Rev. B. S. McKenzie, rector).

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

A Popular Gymnasium—A Dinner at Cheyenne—Acts of the Bishop

THE GYMNASIUM which Mr. Balcom has started in Jackson is already very popular. There were fifty persons present at the last meeting. During October services have been held at Moran, where five hundred men have been engaged building a government dam. Sunday school is now being held regularly at Jackson.

THE BISHOP has decided to complete the chapel at Grovont, and it is expected that service will be held regularly. At the first service in the school house there were three men present. At the next twenty-eight persons were present, mostly men.

A DINNER was recently given to the men of St. Mark's parish, Cheyenne, by the guild. Sixty men sat down. Enthusiastic speeches were given by several, including the rector, Dr. Rafter, Hon. Patrick Sullivan, and the Bishop.

TWO MEETINGS of the Girls' Friendly Society were held last month. At the first Miss Grace Campbell gave an address. In spite of heavy rain thirty-five girls and five associates were present. At the second, held for organization, Miss Lula McCormick was elected secretary and thirty-five girls signed as probationers.

AT BIG PINEY the church building is finished. There are now sixteen in the Sunday school.

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CANADA

News of the Various Dioceses

Diocese of Quebec

Bishop Dunn has suggested that the offerings made in the churches of the diocese on All Saints' Day should be given to the Red Cross Fund. On his last visitation of the Gaspé coast the Bishop received many expressions of affection and regret at the severance of the tie that has bound him to the various parishes in his diocese for so many years.

Diocese of Ontario

A cable has been sent to the Very Rev. Dr. Starr, Dean of Ontario, from Bishop Mills and Bishop Bidwell, requesting him to return to his duties by the beginning of the new year or resign his position. At a special vestry meeting of St. George's Cathedral, Kingston, of which Dean Starr is the rector, a resolution was passed asking him to resign. The feeling was that as leave of absence had been given him on account of ill health, he should not when on the road to recovery in England have volunteered for service at the front. The vestry felt that his duty to his parishioners called him home when he had regained his strength. A cablegram has been received from Dean Starr, stating that he will obtain a discharge from his position as chaplain in the British army, and return to his duties in Kingston by the beginning of the New Year. —The dedication service of Christ Church, Belleville, October 18th, was conducted by Bishop Bidwell. The building has been renovated and much improved.

The rector of St. Luke's Church, Kingston, the Rev. M. S. Forneri, celebrated the fiftieth anniversary of his ordination October 28th. He was ordained to the priesthood by the late Bishop Strachan of Toronto. He has been ten years rector of St. Luke's.

Diocese of Huron

There was a large congregation present in St. James' Church, Paris, October 11th, when Archdeacon Young, acting for Bishop Williams, inducted the new rector, the Rev. R. J. Seton-Adamson.—The principal speaker at the annual harvest home supper in St. Paul's parish, Stratford, October 13th, was the Rev. Canon Tucker, of St. Paul's Cathedral, London.

There was a very large attendance at the autumn meeting of the rural deanery of Bruce, which met at Kincardine, October 20th and 21st. Reports of the missionary conditions in the county of Bruce were given at the business meeting.—Of the fourteen inspectors of Sunday schools in the diocese, only one is a layman. He is Mr. F. E. Morrison of St. John's Church, Brantford, recently appointed by Bishop Williams to be inspector of Sunday schools in the deanery of Brant.—A special collection having been asked for at the services on Children's Day in the Church of St. John the Evangelist, London, a very generous response was given, nearly $500 being contributed.

Diocese of Toronto

A meeting was held in St. David's Church, Riverdale, of the Sunday school association of the East end churches. The secretary of the Dominion association, the Rev. M. A. Hiltz, was in the chair.—Services were held in all the city churches in Toronto, October 18th and 19th, for special intercessions on behalf of Sunday school work. Bishop Sweeny was the preacher at that in St. Alban's Cathedral at 11 A. M. A children's service was held in the Cathedral in the afternoon.—"Judaism, Christianity, and Islam" was one of the subjects to come before the ninth annual conference of the archdeaconry of Simcoe, which opened October 26th. The preacher at the opening service was Archdeacon Cody. "How to Make the Deaneries More Effective" was the subject on the afternoon of the closing day.

Good reports of the work of the Mothers' Union were read at the annual meeting in St. James' parish house, Toronto, October 19th. The members afterwards attended service in the Cathedral where the subject of the sermon was "Authority and Discipline in the Home."—There was a large attendance at St. Stephen's Church, Toronto, when the men's club met to hear Prof. Cosgrave, of Trinity College, give an address on "Personal Experiences regarding the War."—Bishop Sweeny conducted the quiet hour in connection with the conference of the archdeaconry of Simcoe, held at Brampton, the last week in October.—There was a special service in St. Paul's Church, Toronto, with an address by the rector, Archdeacon Cody, October 26th, for the members of the Toronto Home Guard Sharpshooters' Association. They were accompanied by a good detachment of the senior Scouts.

Diocese of Ottawa

Over twenty men have volunteered for active service in the war, in the parish of St. John's, Ottawa. Daily services are being held in the church of intercession for the soldiers and sailors at the front, and Holy Communion with special intention on this behalf is held every Thursday morning.

Diocese of Niagara

A large amount of business was disposed of at the October meeting of the diocesan board in the parish of St. John the Evangelist, Hamilton. The rector, Canon Daw, gave the address, and was celebrant at Holy Communion. The Dorcas secretary reported that eight bales had been sent.—An invitation had been sent to the Woman's Auxiliary board from Archdeacon Davidson, of Guelph,

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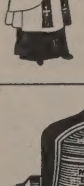

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to meet in that place next month, where two deaneries will hold their quarterly meeting. A committee was appointed to make arrangements.

THE BEAUTIFUL window in the Church of the Ascension, Hamilton, given as a memorial of the late Canon Wade, for many years rector of the church, was unveiled by Bishop Farthing of Montreal, October 18th.

Diocese of Columbia

AN EXCELLENT paper on "Pastoral Visiting" was read at the conference of the rural deanery in St. Barnabas' Church, Victoria, in October. Bishop Roper in his address gave some helpful suggestions. At the meeting it was moved that a committee should be appointed early in November, to discuss with the Bishop Sunday school and pastoral visiting. A local branch of the Sunday school commission of the Church in Canada was formed.

Diocese of Rupert's Land

A MOST helpful address on the need of prayer in connection with the war was given by Archbishop Matheson, when taking charge of the service of intercession in Holy Trinity Church, Winnipeg, recently.—THE FINE new parish hall for St. Luke's Church, Winnipeg, was formally opened October 25th.—THE SPECIAL preachers to make missionary appeals in the deanery of Brandon have been arranged for by the laymen's committee.—THE TWENTY-FIRST anniversary services at St. Peter's Church, Winnipeg, were held October 25th.

Diocese of Qu'Appelle

THE NEW Church of St. Saviour's, at Stony Beach, a new town on the Grand Trunk Pacific, was dedicated by Bishop Harding, October 18th. The church, which is a fine building, has a complete set of furnishings, and is well equipped for the work of the parish.

Diocese of Saskatchewan

TWO MEMBERS of the teaching staff in the new Indian boarding school at the Pas will be supported by the Woman's Auxiliary, who have also contributed a large supply of clothing and bedding for the school, as well as sewing, washing machines, and other furnishings.

Diocese of Montreal

THERE WAS a good attendance at the monthly meeting of the diocesan Woman's Auxiliary November 5th. In accordance with the resolution lately passed that the diocesan board would hold their monthly meeting in the city parishes instead of in one central place as formerly, this month the meeting was held in the parish room of St. James the Apostle, Montreal. A pleasing feature was the presentation of a life membership to Mrs. Shatford, wife of the rector. He leaves for the seat of war next month as chaplain to his regiment. Mr. Shatford conducted the devotional meeting at noon for the Woman's Auxiliary. The president announced that the Dominion thank offering for three years amounted to over $20,000, the largest yet on record. It was intended that this should have been voted on at the meeting in Vancouver last September, which was postponed on account of the war. It was determined by the executive committee to devote this sum to the use of missions in the Canadian North West.

WHEN you see a man's wife sifting the ashes, it is not safe to conclude that he is washing the dishes.—*The Youth's Companion.*

DO NOT be content with following good advice; catch up with it.—*The Youth's Companion.*

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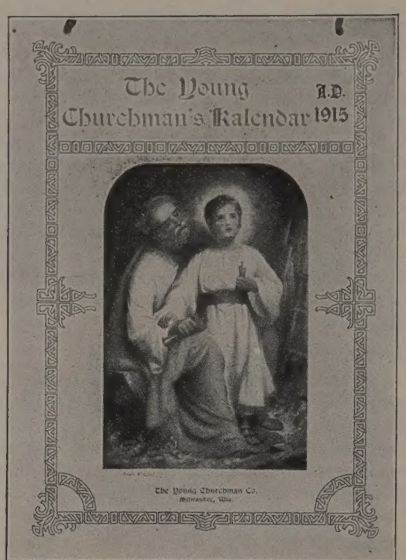

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This is a practical guide in needle work for guilds and others who desire to make the vestments of the Church. It is a large quarto volume, the size enabling the patterns for the vestments to be drawn on a fairly large scale. There are also half-tone illustrations to depict the vestments as completed and their use, the frontispiece being an illustration of the Bishop of London vested in cope and mitre. How elaborate is the work may be shown from the fact that there are 60 diagrams or patterns and 12 half-tone illustrations. The book is an exceedingly practical one for needle work guilds and for individuals who have occasion to work upon the vestments of the Church.

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A series of suggestions to clergymen as to duty and conduct in their official duties and in personal matters. In a bright and discursive manner the author treats in style calculated to extinguish them, of many of those unhappy traits which detract from the influence of a clergyman; and the amount of common sense in the positive suggestions made in these chapters is such as to make the book invaluable to every parish priest and other clergyman. It is to be hoped that at least every candidate for orders and young clergyman will read the book with care; while those who are older in the ministry will be poorer if they do not make themselves familiar with its contents.

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The Magazines

DR. DU BOSE writes an appreciation of Edgar Gardner Murphy in the October *Sewanee Review*. "His work brought him into close personal touch with leading men, north and south, engaged in a common cause of purest philanthropy, and involved him in the deeper and more vexed questions of race relations and complications — an unsolved problem over all the world. The conviction and testimony of his fellow-workers was that he was becoming not merely the personal reformer, but the scientist, the philosopher, the statesman, the prophet of the coming social revolution." His attitude and action in dealing with great social problems was "truly, profoundly, and thoroughly Christian." Prof. Grant Showerman writing of *A Spanish Novelist* in the same magazine quotes a Spanish author as saying, "If Spain possessed as many ships and cannon as England, France, or Germany, her literature would be considered the first of the world." And of Valdés, the subject of his sketch, Prof. Showerman says, "For keenness of observation, for the artist's instinct in selection, for truth to nature and freedom from the improbable, for measure in every one of its literary manifestations, it is not too much to say that no novelist in Spain or anywhere else has written a half dozen novels that surpass the half dozen best from his pen."

Of Treitschke Prof. J. H. Morgan says in the *Nineteenth Century* that he "was dazzled by the military successes of Prussia in 1866. With that violent reaction against culture which is so common among its professional devotees, and which often makes the men of the pen far more sanguinary than the men of the sword, he derided the old Germany of Goethe and Kant as 'a nation of poets and thinkers without a polity', and almost despised his own intellectual vocation. 'Each dragoon,' he cried seriously, 'who knocks a Croat on the head does far more for the German cause than the finest political brain that ever wielded a trenchant pen.' "

Mr. Sidney Whitman writing in the *Fortnightly Review* cites Prof. Dillbrück to prove that "Treitschke's influence has been on the wane for some time; that he is no longer actual in the present; that he is old fashioned (*veraltet.*) As a matter of fact, it is possible to prove almost anything from Treitschke's writings. Upon them one might found a crushing condemnation of present-day German tendencies." Mr. Whitman thinks the present hatred of Germany for England has not been worked up so much by professors as by journalists. An anonymous writer in the same magazine thinks England has no longer anything to fear from Russia. Her anti-British policy in Asia has been due to Germany. "The present Tsar is a man of peace. He wishes to make his country prosperous and contented, and to make it a modern state. Russia has few railways, scarcely any roads; her agriculture is most primitive; her mines and industries are almost undeveloped; her forests are most wastefully exploited, and her people poor and ignorant.

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TABLET TO A HERO-GRADUATE OF A PUBLIC SCHOOL

THERE WAS erected on Friday, May 23rd, with suitable exercises, in the assembly room of Public School No. 40, 320 East Twentieth street, New York City (Mr. Joseph R. Van Denburg, principal), a tablet of record to the wireless operator Ferdinand J. Kuehn, who perished during the collision between the O. D. S. S. *Monroe* and S. S. *Nantucket* on January 30, 1914.

The tablet is fastened to the high wainscoting on the left platform in the great auditorium, and is a gift of the alumni association, through the efforts of Mr. William Herbert, its president.

The design is by Charles R. Lamb, the artist-architect, and the tablet was executed in the Lamb studios, New York. The material is heavy metal, the design equilateral, with a heavy bevelled edge. A wreath of crossed laurel leaves, the emblem of bravery, surrounds the inscription, which is in relief upon a dull ground and runs thus: "Ferdinand J. Kuehn, a Graduate of New York Public School No. 40, Class of 1910, Wireless Telegrapher of the S. S. *Monroe*. Sacrificed His Life January 30, 1914. Greater Love Hath No Man Than This, That A Man Lay Down His Life For Another."

ALFRED NOYES

THE YOUNG English poet, Alfred Noyes, has spoken several times recently on the subject of peace. With his poet's gift of expression and power of wielding words, and with his own virility and straight-forwardness of thought and speech, he has been able to give us a picture of the sickening horrors of war that one cannot forget. The large aspects of the question which all men feel free to discuss—the expense, the ceaseless competition in armament production, the burden of taxation—he dismisses with brevity and clearness. The cost of militarism in England constitutes nearly one-half of the expenditure of the country, and there seems to be only a prospect of yearly increases. Each country says it must have more battleships in order to keep the peace. The nations are working in an endless treadmill; the wheels are revolving faster and faster, and men say the only hope lies in greasing the axles. Or, to change the figure, it is as if the world were one great gaming table, and the nations were throwing down their stakes, each raising the last bid, each pledging more than his neighbor—why? In order that the game may not be played!—*Selected.*

THE GARDEN OF EDEN

ABOUT 3,000 men are at work on the region between Babylon and Bagdad, which Sir William Wilcocks thinks was the site of the Garden of Eden. At present it is an arid desert, but the Turkish Government seems determined to do for it what Anglo-Egypt has done for the Lower Nile. Sir John Jackson is to perform feats on the Euphrates by building barrages, so as to suffuse the arid regions with the fertilizing waters of the river.

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